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May 1933

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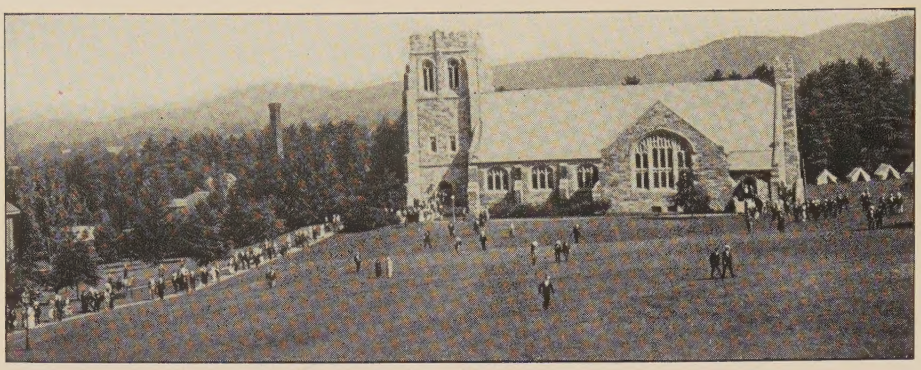

1933

Sage Chapel

NORTHFIELD SUMMER CONFERENCES

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1933 Speakers and Leaders

The list of speakers will, as usual, include the names of outstanding American and British Christian leaders. Among those who have already accepted invitations are

Marquand Hall

Rev. Adam W. Burnett
Rev. D. M. Baillie
Dr. Charles R. Erdman
Dr. J. Stuart Holden
Dr. John Baillie
Dr. James Moffatt
Bishop S. B. Booth
Dr. Arthur L. Kinsolving
Dean Luther Weigle
Mr. W. R. Moody
Dr. Oscar M. Buck
Mrs. Virgil B. Sease
Dean T. W. Graham
Miss Rachel Benfer
Dr. Herbert W. Gates
Dr. Caroline L. Palmer
Miss Sue Weddell
Russell J. Blair
Mrs. Elizabeth Brubaker
Dr. Emily J. Werner
Dr. Milton T. Stauffer

INFORMATION

For additional information about speakers and leaders, reduced railroad fare, accommodations at individual conferences and for the season write to

Mr. Ambert G. Moody,
Northfield Summer Conferences,
East Northfield, Mass.

DATES

Northfield Girls' Conference
June 23 to July 1

Northfield Missionary Conference
(Merger of Woman's Home and Foreign Conferences)
July 7 to 15

Conference of Religious Education
July 18 to 28

General Conference of Christian Workers
July 29 to August 14

Mass. Christian Endeavor Conference
August 14 to 21

Gould Hall

EVANGELICAL SCHOOL OF THEOLOGY

Ascension Day, Thursday, May 21
Memorial Day, Tuesday, May 30
Whit Sunday (Pentecost), June 4

CURRENT THOUGHT

✠ IS YOUR RELIGION your steering wheel, or is it only your spare wheel?—Hugh Redwood.

✠ ONE NEVERS KNOWS when a child will be born destined to grow up an adult capable of thinking out a new way for the world.—"Children's Newspaper."

✠ NO RELIGION, I venture to say, is worthy of the name that has not in it a strong factor of the mystical, the supernatural, the divine, the absolute,—call it what you like! Religion without a mystical element is a confusion of thought.—J. Arthur Thomson.

✠ IF I GIVE YOU one of these two pennies, I have left only one penny, half as much as I started with. In other words, things decrease when used, while spiritual qualities, such as love, increase when shared. A person who loves another has more love then than when he began. . . . There has been no overproduction of love, kindness, and character.—E. P. Dandridge.

✠ THE DAILY MAIL of the average clergyman consists largely of requests that he give notice on the following Sunday of meetings and enterprises of various sorts which may or may not be related to the church; or that he post certain notices in a conspicuous place in the church or the parish house, or that he furnish a list of his parishioners and parish organizations in order that the sale of something may be advanced to the financial benefit of his congregation. One rector has had the courage to announce that his church is not a billboard, and that he is not an advertising agency.—Arthur Howard Noll.

✠ ALL GOOD CHRISTIAN PREACHING aims at being popular, for Christ's sake. . . . I even go to the length of saying that every worthy preacher who desires to be heard for Jesus should pray and work deliberately for a decent popularity. . . . Most people contrast popular preaching with what is called intellectual preaching. But there is actually no contrast at all; for intellectual preaching, if it be clarified and simplified, may be the most popular of all. . . . It is time we discarded the ridiculous notion that a man is only profound when he is obscure. The best teachers have shown us that they can speak of the highest and deepest things of the human soul with such clarity and simplicity that even a child is not wholly shut out in the dark. Jesus himself is our best proof of this.—James Black.

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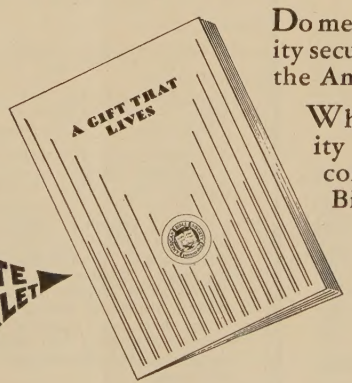

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✠ GOOD CHARACTER is the supreme objective of education and of life. In school worthy standards of conduct are emphasized, and the virtues that underlie excellence and happiness are practised. The school is building character in your child by helping him to achieve physical, mental, and spiritual fitness; by training him to use facts correctly and to weigh evidence carefully; by encouraging him to observe the principles of good behavior as a matter of intelligent action rather than because he fears punishment. The school teaches the lives of men renowned for their nobility of character. It offers opportunity to develop the qualities of honesty, generosity, dependability and courage which are the glory of good men. The school fosters faith. It commends to youth a belief in God and religion.—"American Journal of Education."

✠ RELIGION does not differ from other spheres of human activity in this, that to be a discoverer we must set out on quest. Indifference, casualness, even what is called the open mind, are of little avail. As a recent writer, Rorke, has pointed out, the attitude of the open mind, which in effect says it is prepared to believe anything that comes along and compels belief, is altogether too negative to be of much use. Not one of the realities of life, he says, is of the sort that will come and push itself into our rigid passivity. Says this writer:

"No artist ever formed his picture by being passively open minded. He must be positively responsive. In music the hearing of the Symphony doesn't mean that Beethoven comes along and makes his mark on us. We must be more than passive. Something of ourself must go out to the music."

There must be a giving of ourselves, some search of the spirit, if we would know. The promise is that if we seek we do not draw a blank,—we find.—H. H. Fletcher.

✠ FAMILY LIFE is our first-line defence in this emergency, and the shock troops against the enemy are the fathers and mothers, the working children, the brothers and sisters.

I have lived for nearly 40 years over among the docks, warehouses and railroads of New York City. A great many of the old tenement houses are still standing there. It is a dreary district, but it has been lightened for me and many others by the magnificent things that are being done there now. Members of families are emptying out their last savings, and are taking their relatives and sometimes their friends into their already crowded rooms. It is the family which is keeping up the morale of those almost distracted by the difficulties and uncertainties that they are daily called upon to face. The money gifts and the social

THIS MONTH

Table of Contents

Volume 52 MAY, 1933 Number 5

Page

Religious Thought and Activity: At Home and Abroad . . . 197
On Mothers' Day—By Way of Suggestion—A Prayer for the Home—The Problem of Mission Support—Twenty Eventful Years in Congoland

A Parent's Prayer—Rev. Samuel McP. Glasgow, D.D. 204
Hymns on the Holy Spirit—Rev. G. M. Jenkins 205
Did Ye Receive the Holy Spirit When Ye Believed?—Rev. J. D. Jones, D.D. 206
Don't Worry, but Pray!—Rev. Adam W. Burnet 209
Expository Study of Hebrews: 4. The Author's Conception of Faith—Rev. Alexander C. Purdy, D.D. 211
Paul's Letter to the Philippians: 4. Chapter 3—Miss Caroline L. Palmer, Litt.D. 214
Religion and Art—A Natural Duality—Prof. Ross E. Hoople . . 216
Meditations on the Holy Spirit—Ex-President W. Douglas Mackenzie, D.D. 224

The Gospel of the Son of God: Studies in Mark 218
(International Sunday School Lessons for May) Jesus Faces the Cross—Asserts His Kingship—Answers His Adversaries—His Friends
Christian Endeavor Topics for May—Mrs. Ida Q. Moulton . . . 220
Selected Thoughts for the Quiet Hour for May 222
Bible Notes for Daily Devotions in May: Meditations on the Holy Spirit and the Church—Ex-President W. Douglas Mackenzie, D.D. 224

Our Book Table 233
Albert Schweitzer Speaks Again—The Poet-Saints of India—Contemporary Theology and Idealism—Four Thoughtful Appraisals

RECORD OF CHRISTIAN WORK

A. P. FITT, Editor

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NEXT MONTH

The Face in the Glass
Paul E. Scherer

The Secrets of All Hearts Revealed
Raymond Calkins

Spiritual Power through Worship
Wilbur P. Thirkield

God's Call to a Timid Church
J. Harry Cotton

The Finality of Christianity
Alexander C. Purdy

Philippians 4
Caroline L. Palmer

Also Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

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workers both have their place, but we must stand back in humility and wonder at the strength and power of family life today.

There is a power strong enough to make people hold together no matter what comes. It is the power of family unity, the strongest thing in this world. We don't talk about it because we are afraid of being sentimental, but we know that the greatest force in the world is love. We can bank on it that the center of power is love. We want it and need it whether we deserve it or not, and it is in the family that the highest expression of it is found. And so I would say that "In the family, and in the family alone, does one find the golden key that can unlock the great things of life for us."—John L. Elliott.

What Is Sin for You?

A man I know naïvely remarked that he never sinned. I suppose he meant that he never murdered anybody, nor got intoxicated, nor stole money from his father. Would that sin were always so patent as these!

Probably not many with money and leisure enough to pick up a book like this are grossly immoral. But what of the spiritual meannesses which Christ condemned so much more mercilessly than he condemned sins of overt passion? The things which fell us are hypocrisy, white lies, insincerity, cruel thoughts, whispered stories of gossip, hard, biting criticism, jealous longings, pride, love of money and rivalry of other people's wealth that we would hardly admit to ourselves, curiosity, sly, lustful looks, vanity and the love of applause,—all of them sins that we cherish behind an exterior so well maneuvered that no one would know we are not just as good as we look! We do not slay enemies: we just criticize them. We don't kill anybody: we just crush them with a sneer. Our adultery is within the heart. Our subtle, disguised selfishness takes refuge behind such a sheaf of checks and loveless generosity that we almost forgot how hard our hearts really are.

It is easy to see why Jesus sent the harlot away with a few cautionary but kindly and hopeful words and then spoke fire to the Pharisees. It is easy to see why the drunken brutes of the gutter get a clean conversion and we go on unconverted. For gross sin has this one great advantage: you can't tog it up in hypocrisy and make it pass for righteousness. It is the hidden sins, hidden by the wall of conventionality and decency with which we hedge ourselves round, that put us in the class with the Pharisee. Sin is that forbidden thing which comes knocking at your heart for admission, which your inner self rejects. All that your best self vetoes is sin for you.—S. M. Shoemaker.

Spring Is Here!

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THE NORTHFIELD

Ambert G. Moody, *Manager* — East Northfield, Mass. — Ralph M. Forsaith, Room Clerk

Something of a Coincidence

In the British House of Commons recently a member called Major H. L. Nathan deserted the government benches, "crossed the floor," and joined David Lloyd George. A letter to the London "Times," noting this action, drew attention to Zechariah 12. 12:

"And the land shall mourn, every family apart: the family of the house of David apart and . . . . the family of the house of Nathan apart."

South India.

Dear Sirs:

A while ago we received a card from a young Indian man, and we want to quote from it to show you his appreciation of the RECORD OF CHRISTIAN WORK. He had often come to our bungalow to read magazines, and in this way had become acquainted with your paper. He wanted ours, so we send them to him when we finish with them. He says:

"I like especially the RECORD. It contains beautiful thoughts. I am reading the book of Amos according to the notes contained in the September issue, and I must tell you that I am greatly benefited and enlightened. They are splendid, and I simply like to get them by heart, and use the knowledge for God's glory. I have seen many kinds of magazines hitherto, but this appears to be the kind I like best,—thoughtful, reverent, and scholarly."

This young man is a missionary under the Children's Special Service Mission, an evangelical, spiritual mission whose headquarters are in England.

Sincerely yours,

(Signed) ETHEL HOLSTED.

[Note: The notes on Amos referred to above are Dr. Douglas Mackenzie's Bible Notes for Daily Devotions.—Editor.]

I cannot but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as the happiness of duty.—Lord Avebury.

FREE DISTRIBUTION FUND

CONTRIBUTIONS are invited to send the RECORD free to missionaries. Many requests reach our office. Subscriptions are $2 a year, but any sum, small or large, will be welcome. Address: RECORD OF CHRISTIAN WORK, East Northfield, Mass.

The following gifts have been received during the past month. Individual acknowledgments have been sent to the donors.

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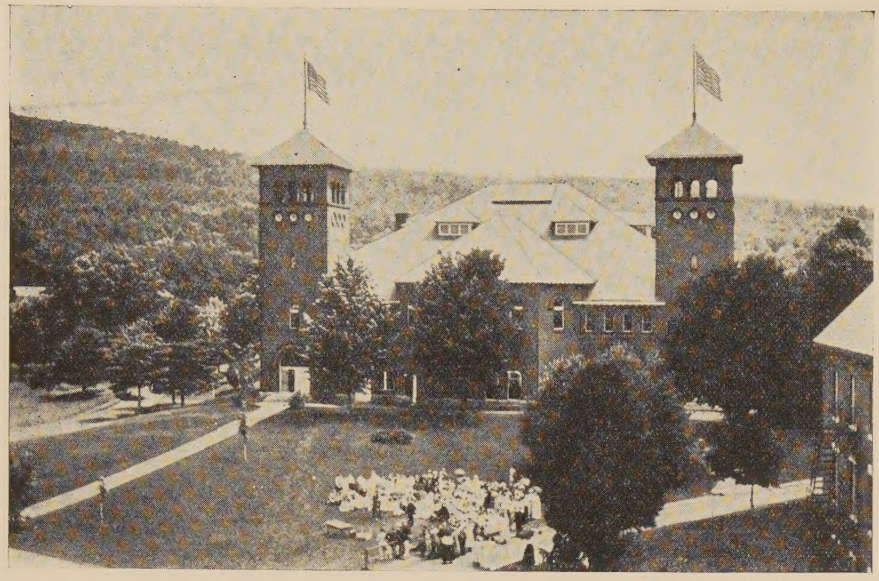

The Northfield Auditorium

Northfield Summer Conferences

The Northfield Summer Conferences will open their 53rd annual season on Friday, June 23, when the Northfield Girls' Conference meets until July 1. Through financial panics and economic depressions of the last half century Northfield has continued the religious conferences, firm in the conviction that in times of material want there is all the more need for spiritual strength. This year, as in the past, Northfield welcomes all who seek change and rest for their physical bodies in the beautiful outdoors, and spiritual health and vision from God.

Speakers for the first of the five summer conferences will be Bishop S. B. Booth of Vermont; Rev. W. B. Bryan, Jr., Princeton, N. J.; Dr. A. G. Butzer, Buffalo, N. Y.; Rev. Fay Campbell, Yale; Rev. Burns Chalmers, Willimantic, Conn.; Dr. Arthur Kinsolving, Boston; Rev. Harold Nicely, East Orange, N. J.; Mrs. Harper Sibley, Rochester, N. Y.; Rev. Elliott Speer, Mount Hermon School; Prof. Henry P. Van Dusen, Union Theological Seminary, N. Y.; Dean Luther Weigle, Yale Divinity School; and Mrs. Eva White of Boston.

The Northfield Missionary Conference will convene Friday, July 7. This year will mark the first joint conference of the Home and Foreign Missionary Conferences, which formerly were held separately. The idea of merging these two departments of missionary activity has been in the minds of many leaders a long time, and last summer at the conferences it was voted almost unanimously to form one united body for the cause of missions all over the world.

Leaders at the Missionary Conference will be Dr. Oscar M. Buck of Madison, N. J.; Dr. Milton T. Stauffer of New Brunswick, N. J.; and Dean T. W. Graham of Oberlin Theological Seminary. Others are Gertrude Schultz, Rachel Benfer, Mrs. Elizabeth Brubaker, Marguerite Hazzard, Mrs. Francis C. Pinkham, Mrs. Virgil B. Sease, Mrs. Walter S. Stevens, Dr. Emily Werner, Dr. Caroline L. Palmer, Mrs. E. H. Silverthorn, Helen M. Brickman, Nona M. Diehl, Mary E. Moore, Marguerite Schidtman, Anne Seescholtz, and Sue Weddell.

The conference on Religious Education will meet Tuesday, July 18, under the direction of Hon. Robert C. Parker of Westfield and Dean Herbert Gates of Boston. The faculty will be generally the same as in previous years.

Speakers for the General Conference, Saturday, July 29, until August 14, have already been announced by the chairman, W. R. Moody, son of D. L. Moody, founder of the Northfield Conferences. Great Britain will be represented by the Rev. Adam W. Burnet of Glasgow, Scotland; Rev. D. M. Baillie of Kilmalcolm, Scotland; and Dr. J. Stuart Holden of London. American preachers will include the Rev. Charles R. Erdman, D.D., of Princeton; Rev. Paul D. Moody of Middlebury, Vt.; Dr. James Moffatt of New York; Dr. William S. Mitchell of Worcester, Mass.; Dr. L. M. Zimmerman, Washington, D.C., and Rev. W. Stanley Carne of Northfield. The music will be conducted by Mr. and Mrs. Buzzell of Suncook, N. H., and Glanville Davies of Burlington, Vt.

The concluding conference of the summer will be the Massachusetts Christian Endeavor gathering, August 14-21.

Lower rates for accommodations than last year are planned.

Who's Who?

Dr. Samuel McP. Glasgow is minister of a Presbyterian church in Savannah, Ga.

Dr. J. D. Jones is minister of a Congregational church in Bournemouth, England.

Rev. Adam W. Burnet is minister of a Presbyterian church in Glasgow, Scotland.

Dr. Alexander C. Purdy is a professor in Hartford Theological Seminary, Conn.

Dr. Caroline L. Palmer is a professor in the Biblical Seminary in New York.

Dr. Ross E. Hoople is professor of Philosophy in Syracuse University, N. Y.

Dr. W. Douglas Mackenzie is ex-president of Hartford Theological Seminary, Conn.

"Have not missed an issue in over 40 years" writes a subscriber.

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RECORD OF CHRISTIAN WORK

A. P. Fitt
EDITOR

Volume 52 East Northfield, Massachusetts, May, 1933 Number 5

✠ When Dr. Gold-Levin of the British Society for the Propagation of the Gospel among Jews received as a lad a brutal blow on his face, a woman wiped the blood away, saying:

"Are you a Jew, my boy? My Saviour was a Jew!"

It was the first step in the lad's conversion to Christianity.

✠ The British army medical service looks after diet, and mental and physical conduct. The director general, Lieut. Gen. Sir Henry B. Fawcus, has just published his report for 1932.

Among findings in his report are given observations on the effects of smoking on endurance. This test was made on 2157 men, and the percentage of men in the first ten places of a three-mile cross-country race was found to be heavily in favor of non-smokers.

✠ The Chinese government has designated April 4 as a day when the nation as a whole throughout its schools and homes should give special thought to the children. The day is being called the Children's Festival.

The attention of the Christian churches is being directed to this festival, and they are urged to plan for appropriate celebrations on the day both in the churches and in the homes. They are also urged to observe Children's Day on the Sunday preceding or following the festival.

✠ Roman Catholics in America are taking advantage of the centenary of the Oxford movement in England that developed into Anglo-Catholicism, to make converts of Protestants and anti-Romanists. A six-weeks' session of an Apologetic Institute is planned, when experienced priests will have courses in non-Romanist beliefs, defence of Romanist beliefs and evidence, etc. A museum of anti-Romanist periodicals, cartoons and the like is promised for research students, alongside specimens of Romanist literature. It is also hoped to train a body of men who will devote themselves to this field of proselytizing.

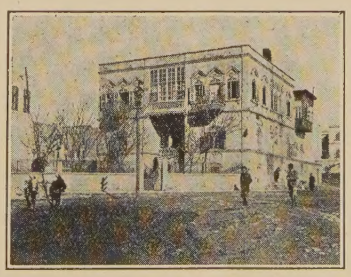
✠ The stone from which John Huss, one of the first of the reformers, preached early in the fifteenth century has been placed in an outdoor pulpit under construction at Trinity College, overlooking the City of Hartford.

The stone was presented to Trinity Chapel by vote in a town meeting of the people of the village of Tabor in Czechoslovakia. It served as a pulpit for Huss in 1413 and 1414 when, driven out of the churches in Prague for alleged heresy, he exhorted his followers in Kozi-Hradek, now Tabor, before he went to the Council of Constance, where he was burned.

✠ Upon his retirement from the headmastership of a preparatory school in England Mr. H. Lang Jones gave expression to these sentiments:

"I shall like to think that you still love to look at the stars and know them as friends; that you love to listen to good music; that you love the beauty of nature and beauty in the works of man; that you love and respect the English countryside and the English tongue; that you love truthfulness and cleanliness, all that is wholesome, both for the body and for the mind; that you have strength to resist wrong, no matter how great the temptation, and to do the right, however hard it may be, . . . that you still hold fast that which is good!"

✠ Aleppo College, Syria, had an enrolment of 148 students last year. The Junior High School has had progressively decreasing enrolment during the last five years, due partly to the development of local schools paralleling the work and partly to the decrease of the birth rate during the war years. As boys enter the Junior High, aged 12-14, it is expected that the latter cause will cease this year.



College Department building, Aleppo

Six nationalities and six religious communities were represented among the 17 instructors on the staff, all working together harmoniously.

Aleppo College was established at Aintab, Turkey, in 1876, under a Massachusetts charter. American interests are chiefly represented by a board of "Trustees of Donations for Education in Turkey," whose office is at 14 Beacon Street, Boston, Mass. These trustees collect and remit funds that are forwarded to the board of managers at Aleppo.

✠ Rev. Cipriano Navarro, General Secretary of the Philippine Council of Religious Education, one of the auxiliary national units of the World's Sunday School Association, writes the following interesting item of news:

"Following a discussion at one of our provincial workers' conferences it was unanimously voted to carry on a campaign during 1933 for the enlistment of all Sunday school teachers and officers in the leadership training courses of the Council. It was also agreed that if any teacher failed to enrol in the course the pastor should urge such teacher to subscribe to a church paper, and also place in the teacher's hands a religious education book for reading, and then check on such reading in connection with his pastoral visitations."

✠ In sending greetings to the Eleventh World's Sunday School Convention at Rio de Janeiro the Right Hon. J. Ramsay MacDonald, prime minister of Britain, said:

"The Sunday school has an old and honorable place in the life of this country. Indeed, up to about a century ago it provided for countless children the only form of organized education that existed at all. I am convinced that it still has invaluable work to do not only here but all over the world. The distractions of modern life pervade all things, even Sunday. Some would hold them back by prohibition and repression,

but the Sunday school is an example of a better method, which is incidentally far more likely to be successful. It wins its way by persuasion and by offering a positive alternative. I hope that its work will long continue, and that the deliberations of your Congress, at which the experiences of many nations can be compared and pooled, will enable its scope and its usefulness to be increased."

✠ AS A RESULT of the recent manifesto from the Conference on Unity at Lambeth between the Church of England and the Free Churches, large impetus has been given to the extension of religious education in the nation's schools. It is observed that of 316 local education authorities in England and Wales, 186 have authorized or adopted the use of agreed syllabuses; 10 others have syllabuses of their own; and 13 others have the matter under consideration.

A committee of strong religious leaders is urging upon clergy and laity to extend religious instruction in the schools with all possible speed. These leaders point out that in their conviction the separation of education from religion, as is the trend in many countries, is a grievous wrong both to the children and to the nation. They, therefore, exhort their fellow workers to develop Christian teaching in the schools as an indispensable basis for personal character and national stability.

✠ BOOMTIMES were bad times for the church, according to data contained in the new "Yearbook of American Churches," edited by Dr. Herman C. Weber and issued by Round Table Press, New York. Since the beginning of the depression, however, religion has shown a steady and consistent rise as measured by church membership.

One of Dr. Weber's many charts and graphs reveals the relation between the business index and a similar index showing the fluctuations in church membership for the past 20 years. The fact is so clear as to be inescapable that when business was steadily going up church membership was steadily going down. At the point, however, of the crash of the bull market in 1929, church membership immediately showed a sharp rise, and the churches have been showing increases constantly since that time.

Receipts have fallen off in general, although not as seriously as might have been expected. Seventeen of the largest Protestant denominations dropped 13% or $57,075,735, during their last fiscal years.

On Mothers' Day

Of Course Send

Flowers, candy, telegrams to your mother, if she is living,

But Remember—

Myriads of widowed mothers and orphaned children are today praying not for flowers, but for flour; not for beer, but for bread!

Whatsoever

Mother would do for a sick neighbor or a hungry child, do in her name for unemployed and destitute mothers and dependent children who lack the comforts and necessities of life!

Another of Dr. Weber's charts shows that the proportion of church membership to population has been almost constantly increasing for the past 200 years. Today it is higher than it has ever been before, with 54% of the adult population members of some religious body.

✠ IS THERE A POSSIBILITY of an interchange of the Jews living in Bagdad and Basra with the Arabs from Palestine, who would be sent in their place to Iraq? The more practical and thoughtful Zionists have been extremely concerned with the future of Judaism in Palestine, owing to the numerical preponderance of the Arab population, and such a scheme is the outcome. Wholesale deportations of population have no longer any terror for the Near Eastern world after the experience of the Greeks and the Turks, which has worked out well. The same sort of thing might be practicable as between Palestine and Iraq. Iraq is overwhelmingly a Moslem country, but there is a large and important Jewish minority numbering 60,000 in Bagdad alone. Arab immigrants would be welcomed in Iraq, where there is plenty of room for new labor. Money is badly wanted for new developments to employ this labor, but presumably the Zionists could be persuaded to supply funds on their own terms, and in this way a solid Jewish bloc might be built up in Palestine in an otherwise entirely Arab world.

Stanley Jones During Holy Week

Dr. E. Stanley Jones, missionary of the Methodist Episcopal Church in India, "ambassador of Christ to all the people of Asia," was the speaker at the annual Lenten noon meetings of the Greater New York Federation of Churches from Monday, April 10, through Friday, April 14.

Dr. Jones has just completed six months of unusually successful evangelistic meetings in north, east, central and south China, with a number of meetings also in troubled Manchuria. These gatherings were attended by hundreds of thousands of Chinese students, gentry, and professional classes. At the final meetings in Canton, where the law requires the previous registration of those desiring to attend such gatherings, 3500 persons registered before Dr. Jones' arrival in the city.

Brazil's New Bible House

The American Bible Society recently dedicated with appropriate ceremonies its beautiful new Bible House in Rio de Janeiro, a public witness to the increasing significance of the Scriptures in the life of Brazil.

The street on which the Bible House faces has been named by the city Avenida (Avenue) Erasmo Braga, after the leading Brazilian evangelical of the last generation, a man greatly respected in educational, philanthropic and official circles.

The building, like others owned by the Society, was erected from a special fund, and is expected through its earnings greatly to assist in the support of Bible distribution in Brazil. It is a nine-story office building. The store and offices of the American Bible Society are on the lower floors. Some of the upper floors are laid out as professional offices for doctors and dentists, with exceptional facilities for clinical and laboratory work. It is the first building of its kind in Rio, and has attracted a great deal of attention in professional circles in that city. A large number of dentists in Brazil have received their training in universities in the United States, and now for the first time are offered facilities which will in every way equal the most modern specialized buildings in the United States.

Since the establishment of its agency in Brazil in 1876 the American Bible Society has placed in circulation 2,686,086 copies of Bibles, Testaments, and portions.

Ritualism in Protestantism

Do American Protestants realize to what extent ritualistic practices are invading their several systems of worship, and also the architecture of the new churches that are being built throughout the country?

A revealing article appears in a current magazine, written by F. R. Webber, editor of "Lutheran Church Art." He

is a member of the committee on church architecture of the Evangelical Lutheran Synod of Missouri, Ohio, and other states. He writes of the revival of ecclesiastical symbolism as one of the by-products of the recent growth of ritualistic ideas among American Protestants. In three and a half pages he cites cases in which in new churches of various denominations symbols from pagan, Hebrew and papist sources are embodied in church decorations. Of course the original historic or symbolic significance is set aside and a more appropriate meaning attached to these decorations.

We recently worshiped in a new Congregational Gothic cathedral in a New England state, where two large white lighted candles graced the communion table under the pulpit during the Sunday morning service. At the close of the service we asked an usher what was the significance of the candles to him and to the audience. Well, he did not know, but he referred me to another gentleman, who in turn passed me along until at length I reached a deacon of the church. Apart from guesses the only reason given for the presence of the candles was that the minister wanted them, and nobody objected.

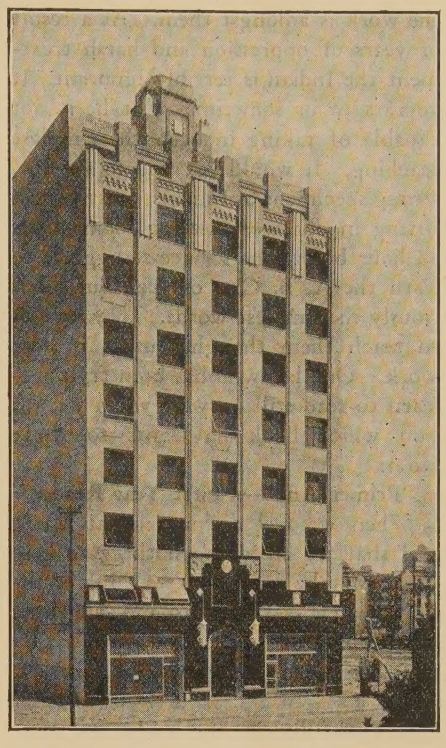
Vacation Bible Schools in Korea

From Korea there comes a story of remarkable progress in their vacation Bible school work. This movement began in 1922 with one school, five teachers, and 100 pupils. The statistics today indicate a total of 1086 schools, 6831 teachers, and an enrolment of 102,698 pupils.

This remarkable progress has been achieved in the face of many difficulties. First, the local police in many places forbade the opening of such schools. Again, periodical droughts and extreme hot weather during the summer season have been obstacles in the way of genuine progress. Further, the economic distress, especially in the last three or four years, has had its share in reducing the number of schools. But notwithstanding these difficulties the work has gone ahead.

Even more remarkable is the story of evangelistic results. Our secretary in writing says:

"This past year we exercised great precaution in counting the number of Christian decisions. They are not as many as in 1931, and yet 11,616 is an impressive figure. Almost exactly one-third of our pupils came from non-Christian homes, and over one-third of these are reported as having been led to Christ."



BRAZIL'S NEW BIBLE HOUSE
The new home of the American Bible Society in Rio de Janeiro

Furthermore, this work continues to be an attractive field for enlisting the service of Christian young people. Many students are reported to have given their services without remuneration. Our secretary writes further:

"We know of no form of work in Korea which calls out from our young people an equal volume of consecrated and voluntary Christian service."

In Kyeng Kui Province on graduation day a preaching band was organized especially to win the parents of non-Christian children who had attended. A later report from this place says that they were successful in winning many of these parents to Christ.

Kim Kap Chin, 13 years old, a lad in Kyung Sin, from Chulla Province, Korea, got together five boys and had a D. V. B. S. in the house of his non-Christian parents.

He reports: "5 enrolled, average attendance 4, decisions to become Christians 2, teachers 1, expenses nothing."

When asked why he did not have his picture taken with the others, "What have I done to be honored in such a way?" was his answer.

In Guatemala

An intimate account of a presbytery meeting in Guatemala is given by Miss Mary F. Turner.

I had been at many Presbyterial meetings both in Mexico and the U. S. A., but this one in San Felipe was unique among presbyteries.

Not only elders and preachers came to represent their respective congregations, but entire families,—a family here means something, no hint of race suicide in the Presbytery of the Occident!

The local church arranged entertainment for all, the Indian women preparing the food in the garden of the church under the spreading palms and blue sky. Great cauldrons of beans, rice, meat and vegetables, and barrels of coffee were served, and corn meal gruel too. I had seen many kinds of bread made of corn, but never had I seen corn dough wrapped up in banana leaves and steamed, served for bread. All ate it, and strange to relate it is not such a bad bread. Being made of yellow sweet corn, it contains much of vitamin A, so "they say" who should know.

From 400 to 600 sat down three times a day at long board tables to partake of these native dishes. The younger men and women acted as waiters on tables. All seemed to enjoy this part of the service. One dear, old woman who presided over a great cauldron of steaming stew looked radiant and said:

"I do not know how to read, but I can serve my Lord preparing food for His servants."

Where did so many sleep in the small village of San Felipe? Almost everywhere save in the one tiny hotel. On the ground, in the church, in the homes of the believers, and in rented rooms.

Where did the money come from to entertain so many for days? The believers from all over the presbytery sent in, months and weeks ahead of time, corn, beans, coffee, sugar, rice, bananas and potatoes. Every night at the close of rousing evangelistic services a collection was taken in an American way. Not only was there enough to defray all expenses, but there were some $20 or $25 left over. It made me think of the feeding of the five thousand!

This phase of the gathering was interesting, but not so much so as another. Apart from the business meetings there were intensive Bible teaching and evangelistic services, a few days spent in a sort of gathering and confirming of the six-months' efforts of missionaries and national workers.

Mountain Boys and Girls

In these days when many deplore the startling indifference of our youth to the things of God, and twenty-seven million children in America are said to be without any Christian education, it is

refreshing to learn that during the last school term 11,380 boys and girls living in the Southern mountains and the Ozarks eagerly received 11,380 copies of the New Testament which they earned by memorizing selected Bible verses. These were furnished by the D. L. Moody Missionary Book Funds of the Bible Institute Colportage Association of Chicago, which supplies evangelical Christian literature for free distribution among needy classes of people in this and other countries.

The Association corresponds with home missionaries and public school teachers who labor in the mountain districts, and upon request sends each one a supply of attractive Christian books for a circulating library, together with Gospels of John and "Pocket Treasurys." Every boy or girl who reads the Gospel of John or the Pocket Treasury, and memorizes a certain number of Bible verses, receives a neatly bound copy of the New Testament upon passing a satisfactory examination. There are still many thousands of these bright boys and girls to be reached in this manner with the Word of God.

Among the many teachers who have expressed their appreciation of the books, one writes from the mountains of Kentucky as follows:

"Our community is a poor mining section in ——— County. Some of our students read your books last year and became interested. Before that they would not even come to church. Now they come regularly. A few weeks ago you replied to my request for the New Testaments for students who memorized certain passages of Scripture. The response and appreciation from the student body has been wonderful. Eighteen have accepted Christ publicly, and much interest is still being taken. Thirty-eight more students have memorized the required selections, and we would appreciate Testaments for them."

Among Indians in Peru

MISS HELEN C. COOK

It would be a great joy to me, and I am sure to you too, if this letter could be written in glowing colors telling of much visible fruit as a result of the seed sown here amongst the Quechua Indians. That is impossible in this letter. I could tell you, however, of a few faithful ones who are showing signs of spiritual growth, and for them we thank the Lord and take courage. One has actually to live here amongst the Indians to realize how hard and often how disappointing the work is amongst them. As a result of years of oppression and harsh treatment the Indian is terribly ignorant. It appears to us sometimes that he is not capable of taking in even the simplest teaching. It would vex you to see fine, strong specimens of Indians, mostly men, sitting in our wee meeting-room about an hour before the service struggling to learn the A. B. C's., or spell out laboriously the simplest words. They love us to teach them though, but it is slow work. One lad who has been trying to learn to read still answers when we ask him which book he wants to study from:

"Primer Ano"—"First Year Reader."

When we feel discouraged at times, and that we are doing nothing to help them, we take courage as we think of the faithful few,—of Jacinto and Angelino, of Toribie and Luiza, and one or two more, who we believe are really the Lord's children and are seeking to serve him faithfully in the midst of most awful temptation.

This is a busy time for the Indians. Last month quite a lot of rain fell, softening the hard ground, and making it possible for the men to prepare the fields for sowing the seed. More rains fell and watered the seed sown, and now what a change there is in the countryside! Where it had so recently been dry and hard and apparently lifeless there is now a lovely soft green sheen, and there is promise of fruit. Can you wonder that as we look around us here in Pitumarca we are reminded of the work of the Holy Spirit, and of his power? He alone is able to change the hearts and lives of the Indians, and we are glad that the power is his. While you pray for the Indians then, will you also remember us who are responsible before God for the sowing of the seed, that we may be found faithful sowers?

Now here is an interesting contrast, the power of superstition in our midst!

Last year the wheat harvest was practically a complete failure, resulting in a big loss for the Indians. Recently an Indian in Checacupe, the next village, had a dream or vision, or something. He said that he had been told in his dream that the harvest had been a failure because an old church in Checacupe was in ruins. The saint of that church was angry and would not be appeased until it was rebuilt. To a man, almost, the Indians of that village got to work, and in about two months' time the work was completed. It is a good size, and looks all right, and is so complete as to have on each of the two little domes that adorn the front a little gaily painted saint with a flag in her hand.

To what good purpose is this church built? To what advantage spiritually, or even materially, to those poor Indians who worked so faithfully and gave their precious time? Let me tell you what I saw last Thursday as I passed it, and you can judge for yourself!

I saw the church grounds full of a howling, shouting mob of Indians, men, women and children. They were dancing and singing, and hardly able to stand on their feet because they were so drunk. They were dedicating the church, they were seeking to please the saint, and trying to make the saint hear.

If my heart was heavy, and it certainly was, how do you think the Saviour who died for these "other sheep" must have felt?

By Way of Suggestion

✠ TO DO FOR A BOY OR GIRL anything he could do for himself is to rob him of just so much development.—John L. Alexander.

✠ "I DON'T CARE what the sermon is about as long as it is about me. Most rabbis I know won't understand that statement," is an answer received in a questionnaire addressed to Jewish laymen regarding their religious attitudes and practices.

✠ THERE IS NO ONE BEST METHOD of teaching, because teachers cannot all use the same method to the best advantage. It stands written in your own experience that it is the teacher who makes the method and not the method that makes the teacher succeed.—Herman H. Horne.

✠ THE GRAMOPHONE has been quite a help in sounding forth the gospel message. Some who would not come too near owing to caste prejudice were attracted, and sent requests to have the gramophone put on so that they might listen while sitting at a distance. Thus the Word in song was listened to by many more than we know. After the meetings interested ones would come along and converse until midnight concerning the things they had heard. One man remarked:

"So you have got your Christ in the gramophone now."—From India.

The Cent-a-Meal Plan

Speaking before the Toronto West Presbytery the Rev. J. W. Johnston of Eglinton told how each of the seven members of his family after each meal placed one cent in a box specially dedicated to the missionary work of the church. Using this as an illustration, Mr. Johnston outlined a simple scheme whereby the United Church of Canada could make an amazing addition to its funds. On a basis of three cents a day, or $11 a year, from each United Church family a sum of $5,000,000 would be raised.

"Come Out, Mr. Gold!"

A native preacher in the Indian Territory years ago, making an appeal for missions to a congregation in which there were several well-to-do people with something more than copper and silver in their pockets, used these words:

"There is a gentleman who, I suppose, is now in this house. He is a fine gentleman, but a modest one. He does not like to show himself at a missionary meeting. I don't know how long it is since I have seen him, he comes out so little. I am much afraid he sleeps much of the time when he ought to be out doing good. His name is Gold.

"Mr. Gold, are you here today, or are you sleeping in your iron chest? Come out, Mr. Gold! Come out and help us to do this great work! Come out and help us preach the gospel to every creature!

"Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest! Look at your white brother, Mr. Silver! He does a great deal of good while you are sleeping. Look, too, at your little brown brother, Mr. Copper! He is everywhere. Your poor little brown brother is running about doing all he can to help us. Come out, Mr. Gold! Come out of your iron chest!"

A New Plan

On Saturdays and holidays through the summer a procession of cars passes the Walpole, N.H., Unitarian church. As this procession approaches Walpole, there may be seen along the highway for a mile or more signs which read as follows:

Baked Beans 15 cents,
Doughnuts and Coffee,
No Hot Dogs,
Everything Home-made,
Hamburger Sandwiches 20 cents,
Church Food is Good Food,
Lunch and Food Sale.

In the town, on a big elm in front of the Unitarian church, is the sign, *This Is The Place.* Perhaps this last sign is not needed, for little tables are scattered about the shady lawn, and a long table is near the road on which are displayed pies, cakes, doughnuts, bread, rolls, cookies, candies, etc. At another table are paper bags, string, oiled paper and containers for beans; and on still another are supplies for the lunches, dishes, silver and glasses, also salads, sandwiches, and iced lemonade. Hamburgers are made on the spot with the help of a gasolene stove. The odor of frying onions and fresh coffee is surely a powerful invitation to stop for luncheon.

This particular idea works. Suppers and fancywork do not bring in the money they used to, but these lunch and food sales under the elms on the church lawn brought the dollars from many States from California to Maine.

A Prayer for the Home

God's mercy spread the sheltering roof!
Let faith make firm the floor:
May friend and stranger, all who come,
Find love within the door:
May peace enfold each sleeping-place,
And health surround the board:
From all the lamps that light the halls
Be radiant joy outpoured:
Let kindness keep the hearth aglow,
And through the windows shine:
Be Christlike living on the walls
The pattern and design!

—*T. L. Paine.*

Story of a Cinema Church

An amazing story is told by the Rev. Thomas Tiplady, superintendent of the Lambeth Mission, in "The Cinema Church." There is much criticism of the cinema, especially in relation to the church, but here are facts which cannot be gainsaid.

Mr. Tiplady tried for five years to get the people in his district to attend services, but failed. The vast majority were outside the churches and were turning to communism. He was in despair. He began to "learn their language," get inside their skins, think with their minds, and at last decided to use pictures. He reconstructed his church at a cost of £10,000 and used it as a cinema daily during the week. It has paid its way. This he regards as social work, but the religious work on Sunday is more important.

"We have morning service at 11.15, and a Post-War Brotherhood at 3.15 P.M. At 7 we have evening service. At this service there are no pictures, but we throw the hymns on the screen. The cinema service begins at 8.15, and goes on until 10 o'clock, or even 10.30. No film is ever shown before 9 o'clock. We have had two hours of religious services before any film is shown, and have sung no fewer than 12 hymns."

Here is the order of the cinema service:

8.15 P.M.
"Our Saviour is risen."
Introit slide.
Prayer slides.
Bible-reading slides.
"There is a green hill far away."
Notices.
Collection and hymn, "My God, I love thee, not because."
Bible slides and address.
"Jesus lives! No longer now."
Vesper.
9 P.M. FILM.

Ever since these services began the hall has been crowded. More than 80% of the congregation are people from outside the churches. The outsiders have been reached and are held. The majority are young people who also attend the first service.

Wild scenes were witnessed at first, but now all is orderly and reverent.

One of our young men was put out three years ago, and fought his way all down the aisle. When he reached the door his face was bleeding and his clothes torn. Today he is a sidesman, and I smile sometimes as I watch him putting some young fellow out for misbehavior.

"One of our women was living a life too terrible to describe in print, but she came to the cinema service. Her life has been completely changed, and she is now a member of the church."

The developments have been remarkable. Every day has its meetings, such as a crowded Fellowship of those from the cinema service, and a service for 500 children; Sunday schools, devotional classes, guilds, and many more.

Mr. Tiplady adopted the cinema in order to give the people some relief from the soul-destroying housing conditions in which they live, and watching the pictures, he says, is a better employment than reading the accounts of murders and immoralities which appear in the newspapers. He chooses the best films, and has never had a single complaint. He has come to the conclusion that much of the moral and social improvement of recent years is due to the influence of the cinema. The use of it by the church, he thinks, has been fully justified.

"It is the greatest invention since the printing press, and the church ought to

use the one as much as the other. I look forward to the time when every Sunday school will have a cinema as part of its teaching apparatus, and when the cinema will be used in a large number of churches after the ordinary evening service. When this comes to pass there will be a market for religious films, and the supply and the demand will follow one another. There is a vast field for development which the film producers have not touched."—"Life and Work."

The Problem of Mission Support

REV. H. J. SHEETS

We are beginning to hear of the reaction of the mission fields to the drastic cuts in appropriations by the foreign boards. Here is the substance of a letter from Bareilly, India.

This is going to be an epochal year in North India Conference, for most of the men have gone out on conditional self-support. In Bareilly and Shahjahanpur Districts every preacher and every worker will henceforth look to their people and not to America for their salaries. This will mean untold hardship for many, and courageous faith on the part of all. In this venture of faith and courage they need the support of your prayers as never before.

Since the village Christians are poor they will pay their pastors mainly in kind, in rice and eggs, etc. Consequently money with which to buy clothes and pay school fees will be scarce. Because it is all important that their children be educated, and because this cannot be done at present without outside aid, we are paying the parents a small grant-in-aid for each child. This is to continue for five years, by which time we hope the village congregations will be able to support the children also.

You will naturally wonder how this new policy of self-support will affect your giving. "Why should I continue to give anything now that my representative in India has gone on self-support?" may be the question which will arise. May I point out to you that last year we received for the work budget of these two districts a large appropriation from the Board of Foreign Missions? This year we will receive nothing. This money was spent for the salaries of many preachers, for the itinerating of the district superintendent and preachers in charge, for house rents, taxes and repairs, for medicines and books, for colportage and village schools, for office upkeep, for district conference, and for the moving expenses of preachers. We need every dollar you sent out last year, for after paying the children's allowance of your former pastor we will need the balance to meet the above expenses.

With the dismissal of so many workers in the past few years every man's field has been so enlarged that it is difficult for him to adequately shepherd his scattered flock. It would be tantamount to putting on a second worker if we could supply our preachers with bicycles. Thanks to several friends a few of the preachers have them. If any of you can supplement your giving this year by an extra $20 for a bicycle it will be a real godsend to the preacher.

After five years, when the preachers are on full support, we shall still need financial co-operation from the home base not only to meet some of the demands referred to above, but in order to undertake evangelistic work among the Moslems, the educated Hindus, and the millions of the common people who are still unevangelized. Please don't think that Mission work in India is over! Why, it has hardly yet begun! Among India's nearly 353 millions the Christian community is as a mere drop in the ocean. The magnitude of our task of bringing Christ to the unevangelized is simply staggering. When our present Christian church is fully self-supporting, then will be the time to enter new doors among other castes and peoples. These doors are now invitingly open.

That the leaven is at work among all classes no one out here can doubt. I had an illustration of it the other day.

At the Bareilly College at their annual Christmas dinner it has been customary for the Hindu students to serve food to the Moslem students. This year the latter insisted on waiting on the Hindus saying:

"We are superior to the untouchables, and since you have eaten food from their hands you will not be polluted if you take it from our hands!"

Most of the Hindu students objected. The Hindu principal, however, sided with the Moslem young men, and was much criticized as a result. In talking with me about it, he stated his case in these words:

"What else could I do? True, I am a Hindu by birth, but I am a Christian in my outlook and attitude. I had Dr. Bare, your Bishop Badley, and other missionaries as my teachers. I can't help but take the Christian attitude in these matters. With my Christian training I cannot do otherwise. Hindu though I am, I am trying to give the college a Christian administration. Let them criticize! I cannot do differently."

Moslem inquirers, high-caste seekers, as well as the lowlier members of Hindu society are continually knocking at our doors. Their number is legion. Especially among the Moslems is the field ripe for the harvest. In our Seminary are five students who are recent converts from Islam. It would be sheer folly to thrust them out on self-support to shepherd a Christian flock made up of low-caste Hindu converts. Each one has had a real conversion, and each one should be sent out as an evangelist among his for-

A vista on Old Main Street, Northfield

mer co-religionists. To whom shall we look for their support is the question.

The other week I was out with a band of students in evangelistic work. On several occasions we were in Moslem communities, and at such times one of our Moslem converts spoke. Can you visualize the scene? Hundreds of apathetic Moslems crowding around our platform, when up gets Akhtar! Straight and slim like an American Indian, a good speaker, using beautiful Urdu and having a strong full voice, a radiant magnetic personality, he stands there.

"I was born a Mohammedan, was brought up in a Mohammedan home and school, was a follower of the Mohammedan religion, but today I am a Christian. Why?"

What silence! All indifference gone! The deepest attention manifested! Some at a distance dropped their work and ran to join the listening crowd.

As Akhtar continued I was reminded of Paul making his defence before the Sanhedrin. How this new convert exalted the character of Jesus, his love, his patience, his gentleness, his power! How eloquent he waxed!

"Had Jesus but looked at the earth it would have opened and swallowed all his enemies. Had he but gazed at the heavens they would have been rent asunder and fallen upon his foes and annihilated them. But instead of using his divine power he prays, 'Father, forgive them, for they know not what they do!'

"Others," he continued, "made great claims, but Jesus in his life and death and resurrection is unique, is incomparable, is the only Saviour from sin. I have tested him and I know."

And then he gave his testimony, and pled with them to read the New Testament and get acquainted with this wonder-working Christ. In former days there would have been bitter protests and violent opposition, but we are living in a new day. I watched the faces of the hearers, anger, surprise, awe, wonder, interest, conviction, longing. Many bought Gospel portions. All went away profoundly impressed.

Twenty Eventful Years in Congoland

Nowhere in the world's history has so advanced a civilization made so rapid an impact upon so backward a people is so vast an area as in the present case of the Belgian Congo.

Upon a country of people centuries retarded religiously, socially and economically, among the most primitive in the world, has been thrust in two decades the fullest weight of all Occidental invention, organization, manufacture, commerce, transportation, acquisitiveness.

The dense barriers of equatorial forests between village and village, tribe and tribe, have been broken through. Men, women and infants who never before had been more than a day's walk from their village have been transported in masses thousands of miles on conveyances never before seen, to work never before imagined, in the midst of conditions and laws never before experienced. For them war on the small scale had been stopped only to be succeeded by a World War on the grand scale in which thousands of them were led to fight. Every tribal custom and taboo has been some time or other violated by white men regarded as superior. The Code Napoléon has widely succeeded native sanctions without the former in many instances having the least rhyme or reason to the native mind.

In the Katanga enormous gashes are cut in the earth by bewildered labor battalions under the shadow of huge machinery to get two-thirds the world's cobalt, the world's largest output of copper, and all the earth's radium. In Kasai rivers are strained and the earth's surface is sifted to get the second largest output of diamonds. In the Ituri mountains are tunneled like ant-hills to bring forth seven tons of gold each twelvemonth.

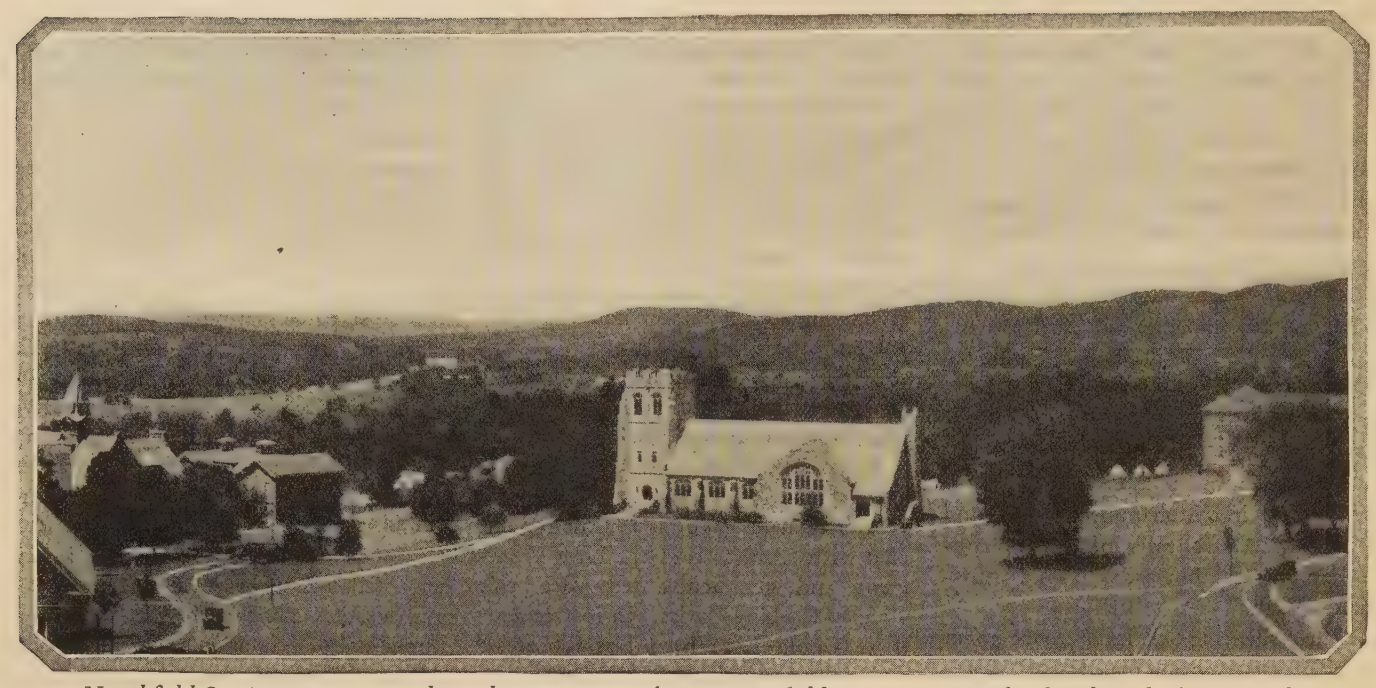
On the vast extent of waterways where only lumpy, slow canoes had gone are fleets of giant steamers carrying with their tows a thousand times the charge of one canoe. Motor boats and hydrogliders multiply by twenty the speed of water travel. Railways lead in every direction. Motor roads allow 10-ton trucks to replace the porter with his 50 pounds. Overhead plies the oldest air service in Africa, which next year is also to link Congo with Europe. Telephone, telegraph and wireless annihilate distance, and broadcasting to the remotest bush post is soon to come. Amphibian boats are projected to navigate normally until rapids are reached, and then to climb out on shore, outflank the obstruction, and take again to the water beyond. And the wonders are not yet all listed.

To the Congo native the total effect of all this is stupefying. He cannot take it in. Neither could any other folk if in the darkened bush it had been all dropped down upon them in a short generation. Fifty years ago the whole Congo was absolutely unknown, untouched. For 30 years thereafter penetration was slow and slight. But during the past twenty years, and especially since the World War, it has been spectacular, overwhelming, unbelievable, despite the current economic slow-down. To those participating in the enormous dividends and stock "melons" of this period it has been intoxicating, this vast, new, quick wealth. But for the native it has been and is devastating in many ways. Only a small fraction of one per cent are enabled even to begin the immense readjustment necessary. For ten or eleven millions everything is simply uprooted. Anchor chains are parting and nothing seems to hold. Increasing hundreds of thousands are definitely adrift. They are groping, staggered. Many have already turned the corner into active badness. Multitudes of others are milling about, looking for something they know not what, still on the open level field of change whence they may by a mighty effort be yet directed into the Way that leads to all good.

This is the situation facing Congo missions. The Belgian colony's whole 910,000 square miles are wide open. The adjacent French and Portuguese areas are open. Not even a remote corner but what can be reached by a tenth of the effort formerly required. Is it that the harder the task the greater the appeal, even in soul-saving? That the danger and risk of yester year was more attractive than the easy access of today? That as God smooths the ways of penetration the feet of his should-be messengers become leaden?

Certain it is that we lag, that we shamefully and it may be fatally lag.

Roman Catholic missionaries came into the Congo basin an appreciable time after Protestant forces. For 40 years they appeared content with second place in initiative and effectiveness. Then they awoke. Now they almost swarm. The Roman church may never change at base, as it so proudly boasts, although its history can be otherwise interpreted. But certainly on the periphery it changes. It has changed in Congo before the eyes of men now young in service. From apparently a static, satisfied thing it alters into a movement alive, bustling, recruiting hundreds of new workers, expanding to all parts of the territory, instituting new types of activity before entirely foreign to Roman auspices in Congo. It



Northfield Seminary campus, where the summer conferences are held. Sage Memorial Chapel in the foreground

sagely takes note of Protestant successes, and models some of its new work on Protestant lines.

A part of the explanation of this quick infusion of vitality lies in the close connection between Roman Catholicism and the fortunes being made in Congo. The Romanists get substantial gifts indeed from government and business, paid out of the immense new-found wealth. But I believe that to be only the lesser part of the explanation. Money, of course necessary, is the smaller sinew of the missionary enterprise. The spirit counts more. And I should say the Roman Catholics, being closer than most Protestants socially and politically to the rapidly expanding secular enterprise in Congo, have sensed more quickly and keenly the Congo situation and the clamant need for the Christian religion if the Congo people are to be saved from absolute spiritual and physical disaster.

In a few Congo missions there stirs visibly the spirit of territorial advance. But alas, the generality seems somehow to have suffered a dampening of the pioneer spirit! They are a power for Christ in the circles where they are and have been for a good many years, but eyes seem no longer to fire at the thought of getting out and on, and hearts are prone to admit and submit to discouragement at the difficulties therein involved. That spirit will never win Congo in our day or generation.

The indubitable fact is that if a determination were taken in faith and prayer to possess Congo completely and promptly for Christ it would be done. Beyond the shadow of a doubt it would be done!

Two things seem specially indicated in the present missionary situation in Congo:

— A revitalizing of the pioneer spirit;

A more measurable progress toward the formation of the indigenous church. . . .

We would end as we began: An economic and social and spiritual revolution is on in Congo, of a rapidity and a depth and an extent never before seen in the world under such circumstances. Every foreign factor in this revolution seems fully alert and ultra-active except the evangelical church of Jesus Christ. And yet it is the one factor, the unique element, without which disaster of the first magnitude is courted. The mines may cave in and the fleets sink, the airplanes crash and the trains cease to run, the plantations may burn and commerce come to a standstill, as indeed it recently almost has, and every loss would be replaced without ultimate damage to the colony. But let the religion of Jesus Christ be withheld, or even further greatly retarded; let so-called civiliza-

(Please turn to page 232)

A Parent's Prayer

Heavenly Father, teach me to be a true parent: the kind of parent I would love to have had myself now that I know life in all its deeper values!

Make me know that this tiny life, a precious trust from thee, shall forever bear the marks of my example, my teaching, and my training!

Let me covet for the plastic years, when life's directions are set, the finest, truest, and bravest things for this life!

May I always view my child as a sacred stewardship, committed to me from thy hands, and may I raise the child for thee and with thy help and thine approval!

Help me build a home that shall be a house of light and the dwelling place of peace for my child!

Give me a courageous love, brave enough to reprove and discipline my child!

Give me a tender love, so tender that all the coming years can never obliterate its memory from my child's mind!

Give me a hopeful love that shall discover possibilities which others never see, and that shall be willing to suffer to make these possibilities realities in my child's life!

Give me a holy love that shall never condone sin in my child, and that shall be too true to be content with any levels except life's uplands for these now tiny feet!

Give me a love that is born of faith in thee through Jesus Christ, who himself came as the Bethlehem babe in the manger: a love that patiently serves and gives and waits until this child shall bear the likeness of him who said:

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven!"

—Rev. Samuel McP. Glasgow, D.D.
Savannah, Ga.

Hymns on the Holy Spirit

Rev. G. M. Jenkins

IN THE New Testament the Spirit is represented not simply as an influence, or an atmosphere, but as a person who guides us into the truth, helps our infirmities, teaches us, may be grieved, and can be resisted.

Perhaps no two hymns have done more to bring home to people the main purport of the gospel story than "Jesus Lives" and "Our Blest Redeemer." The latter hymn was written by Harriet Auber, who lived to the age of eighty-nine. It is one of the most beautiful hymns on the Comforter in the language, the quiet restfulness that runs through it being attractive.

"Our blest Redeemer, ere he breathed
His tender, last farewell
A guide, a comforter bequeathed
With us to dwell."

It may be remarked that the New Testament word "Comforter" has a present-day meaning somewhat different from that implied in the New Testament use. The Greek word is sometimes rendered advocate, and it also means helper, encourager, one who by his companionship supports in duty as well as comforts in sorrow. It is a strong word, and comes from a stem which expresses the idea of force, fortitude. In Bunyan's allegory the helpfulness and friendship-in-need of the Holy Spirit are made memorably clear.

The only metrical hymn in the Prayer Book is a translation of the famous Latin hymn, "Veni, Sancte Spiritus," the loveliest, according to Archbishop Trench, of all hymns in the whole circle of sacred Latin poetry. There are many translations of the hymn, the best known being:

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire!"

Another explanatory note may interest hymn-lovers who desire to sing with the spirit and with the understanding, and to use the hymn book in private devotion. In the hymn just quoted, and in many others, there are references to the sevenfold gifts of the Holy Spirit, such as:

"Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart."

Bishop Wordsworth's almsgiving hymn, "O Lord of Heaven, and Earth, and Sea," is everywhere acknowledged as the finest we possess on that particular subject. The bishop looked upon hymns as a valuable means of teaching Christian truth. Hymns of this type have a tendency to become sermons in disguise, but this hymn avoids the danger. Here is one verse of it:

"Thou giv'st the Spirit's blessed dower,
Spirit of life, and love, and power,
And dost his sevenfold graces shower
Upon us all."

The sevenfold gifts of the Holy Spirit are (1) wisdom, to aid us in our search for God; (2) understanding, to lead us to a knowledge of the truth; (3) counsel, to help us to discern the right path; (4) spiritual strength, to confirm us in doing right; (5) knowledge; (6) godliness; (7) holy fear. The work of the Spirit is to communicate to the soul the divine power and holiness, the efficacy of Christ's redemption, the fruits of the Spirit, and all the graces of the Christian life. He brings no new truth of his own. Recall the words of our Lord, "He shall take of mine, and shall declare it unto you."

To depend upon the Spirit for enlightenment without the Word would lead to fanaticism; to trust to the Word without the Spirit would lead to formality. One verse of a hymn by Simon Browne, a contemporary of Isaac Watts, that beginning, "Come gracious Spirit, heavenly dove," keeps in view the religious and ethical end:

"Conduct us safe, conduct us far
From every sin and hurtful snare;
Lead to thy Word that rules must give,
And teach us lessons how to live!"

Another hymn addressed to the Holy Spirit has deservedly passed into general use. It was written by Dr. Edwin Hatch, an English theologian who won a European reputation for scholarship. The lines are so evidently the utterance of the heart, and so tenderly expressed, that the hymn is to be commended for private devotion as well as public worship. It is based on John 20. 22, "He breathed on them, and saith unto them, Receive ye the Holy Spirit!":

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do!"

Equally good, but in quite a different strain, being richer in thought though less pathetic in expression, is one by Samuel Longfellow. It is entitled "Prayer for Inspiration." Each verse begins with some attribute of the Spirit, followed by lines which are more or less explanatory. The opening verse is:

"Holy Spirit, truth divine,
Dawn upon this soul of mine!
Word of God, and inward light,
Wake my spirit, clear my sight!"

Thomas Toke Lynch, a sufferer for many years and a man of rare refinement and saintly character, was said to have "a bird's heart without a bird's wings." It would not be easy to conceive a more original and poetic hymnist than he. His hymn on the Holy Spirit mentions some of the characteristics of the Spirit, with devout aspirations for their individual appropriation. The hymn maintains a wonderful evenness of power and rhythm. Here are lines from the first and second verses:

"Gracious Spirit, dwell with me,
I myself would gracious be!
"Truthful Spirit, dwell with me,
I myself would truthful be!"

Ray Palmer is known as the author of the famous hymn, "My Faith Looks Up to Thee, Thou Lamb of Calvary," which displays an unmistakable note of reality and conviction which ever gives power to a hymn. His translation of the Latin hymn, "Veni, Sancte Spiritus," deserves mention, if only for the fine phrase addressed to the Spirit, "Our most delightful guest." It is by the indwelling of the Spirit that our lives become clothed with the graciousness of Christ and our characters enriched with his virtues. It is the Spirit's function to cleanse the heart:

"To sanctify the soul,
To pour fresh life in every part,
And new create the whole."

And how shall we end the story of grace but by our response to the Spirit who unfolds the things of Christ to us, the Spirit who is Christ still living and working for the church? The apostles acknowledged that their greatness of mind and heart, their purity of spirit, their faith and hope, their joy and love, sprang from:

"A Holy Spirit's energies,
An advocate with God."

—"Christian," London.

An attenuated faith means an impoverished spiritual life. Joy and power are for those who believe and receive the Holy Spirit

Did Ye Receive the Holy Spirit When Ye Believed?

Rev. J. D. Jones, D.D., England

Acts 19. 1-7.

I WANT to stick quite closely to the incident narrated in this paragraph and talk with you about the experiences of these twelve imperfect Christians whom Paul discovered at Ephesus.

Who Were They?

First of all, let me say a word about these disciples themselves!

There were twelve of them, and Paul came into contact with them when he came to preach his gospel in Ephesus.

Strictly speaking, this was not St. Paul's first visit to Ephesus. In the previous chapter in Acts, I read that he paid a sort of flying visit to Ephesus when he was on his way to Jerusalem. The ship in which he was sailing called at Ephesus and had to stay a few hours in port, and Paul took advantage of that hurried opportunity to go into the synagogue and reason with the Jews. Some of those who listened to him begged him hard to stop with them so as to tell them more about this wonderful Jesus he spoke about. But at the moment that was impossible, for he had urgent business which took him to Jerusalem. But Paul had a great eye for strategic points. He saw that Ephesus would make a splendid center for the preaching of the gospel, for East and West met and jostled in its streets. Preaching in Ephesus, his sound would go forth into all lands and his words to the ends of the world. So, although unable to stay at the moment, he promised to return to them if the way opened. The visit of which we read in this paragraph was simply the fulfilment of that resolve. When Paul started out on his third missionary journey Ephesus was his objective. He chose Ephesus as his base of operations.

Now one of Paul's rules in choosing his sphere of labor was to go to those cities and towns where the gospel had not been preached at all. He didn't want, he said, to build on another man's foundation. But he found when he got to Ephesus that another preacher had been there in the interval between his first flying visit and this second one, which was to last a considerable time. That preacher was the Alexandrian Apollos.

Now Apollos within his limits was a mighty preacher. He had all the gifts of the great preacher. He had a background of learning which he had probably acquired at the University of Alexandria. He was also mighty in the Scriptures, and every preacher knows to this day that there is nothing which so greatly conduces to effective preaching as an intimate knowledge of the Bible and the power aptly to use its words. In addition, he was fervent in spirit. He had real passion, and without passion preaching is vain. He had the burning heart which made his words burn and flame. I am quite prepared to believe that as a preacher, pure and simple, Apollos was a greater man even than Paul. I believe that the most likely guess about the authorship of the Epistle to the Hebrews is the guess that Apollos wrote it. That epistle is, from the rhetorical point of view, the most eloquent in the whole of the New Testament. Even in cold print its words thrill and move us. Well, set behind eloquent speech of that kind a man all aflame with passion and conviction, and you get some idea of the kind of preacher Apollos was.

But there was this curious thing about Apollos, he had only an imperfect gospel to preach. Luke says he had been instructed in the way of the Lord, and spake and taught carefully the things concerning Jesus, knowing only the baptism of John.

Now it is difficult to decide exactly what that means. Some people think that Apollos had actually heard John the Baptist preach and had heard him speak of the One who was to come after him whose shoe latchet he was not worthy to stoop down and unloose. Others think (and with more probability) that some news about Jesus had reached Alexandria, and that from the lips of men who had been at John's baptism, Apollos had heard that the Messiah had actually come in the person of Jesus of Nazareth. Anyhow, that was all of the gospel he knew. He knew only the baptism of John. He knew about Jesus to the extent that he knew John's prophetic voice had proclaimed him as Messiah, but about the ministry of Jesus, about his love and grace to publicans and sinners, about his redemptive death upon the cross and his glorious resurrection and his abiding presence with his people Apollos apparently knew nothing. What he knew he preached with power and boldness, but the real beating heart of the gospel was absent from his preaching.

It so happened that there were in his congregation at Ephesus two Christian folk, a man and wife, Aquila and Priscilla, great friends of the apostle Paul's. They recognized the power in Apollos, they recognized also the lack in him. Seeing in the preacher power that might become vastly more powerful if he had a full orbed gospel to preach, Priscilla and Aquila took him unto them and expounded unto him the way of God more carefully. This speaks well both for teachers and taught. Priscilla and Aquila did not gossip about Apollos, they did not insinuate that he wasn't preaching the gospel; they took him unto them and shared with him all that they knew themselves. And it speaks well for Apollos, too. He didn't ride the high horse. The eloquent preacher was willing to sit like a pupil at the feet of these two members of his congregation. Apollos' modesty was as great as his eloquence.

But we need not follow Apollos and his fortunes any further. Suffice it to say that by his preaching, that imperfect preaching of his which only knew the baptism of John, he had made converts in Ephesus. He left behind a little company of men who believed in Jesus to this extent that they believed that John the Baptist had proclaimed him to be Messiah. There were twelve of them.

When Paul came to Ephesus for the second time he quickly

came into contact with these men. "He found certain disciples," we are told.

I want you to notice that word disciples. These men were Christian men, elementary and rudimentary Christians if you will, but still Christians.

I get constantly startled by the generosity of the New Testament, which is really the generosity of Jesus. Even to these men of defective faith it gives the name of disciples. I wonder what we should have done with them. I wonder would we receive them into our fellowship? Here they were with some sort of faith in Jesus as Messiah but knowing nothing of the cross or of the resurrection or of Pentecost, and yet they are called disciples! The truth is, Jesus is amazingly kind and tender to weak and imperfect faith. He answered the prayer of that man who couldn't say anything better than this, "Lord, I believe, help thou mine unbelief!" Jesus does not despise or reject the faintest beginnings of faith. A smouldering wick he does not quench.

It is a reflection of the charity and generosity of Jesus that we get here when that name disciple is applied to these twelve men who knew nothing beyond the baptism of John.

These men, then, were reckoned as Christians. But Paul wasn't long with them before he discovered there was something lacking. All was not well with these twelve men.

I wonder what it was that Paul missed?

Sometimes I think it was the note of joy. They knew the baptism of repentance! They fasted often and submitted themselves to rigorous discipline, they were great on the penitential psalms, but they were strangers to the singing soul and the shining face which are the effects of an experience of the grace of God.

Or perhaps it was a certain absence of power. There was a sense of strain about them. They were holding on, but they were winning no victories. They were like men whose reserves were all exhausted and who saw defeat staring them in the face. Anyhow, there was obviously something wrong with them, something which robbed their Christian life of all its peace and joy and power: which leads me to make this remark as I pass, that while Jesus accepts even a halting and imperfect faith, a halting and imperfect faith is not a thing with which anyone ought to be content. It is according to our faith it shall be unto us, and a weak and incomplete faith always involves a certain loss of effectiveness and power.

Perhaps that truth needs to be emphasized in these days when we expend so much misplaced admiration on what we call honest doubt. The man who flings this article of faith and that overboard, and who reduces his faith to an attenuated belief in Jesus as a supreme ethical teacher, is looked upon as a bit of a hero by unthinking folk. Now if that is as far as a man can honestly go, if he can only give homage to Jesus the teacher, very well, Jesus will accept that, poor faith though it be. But let no one imagine that he can rest there without being impoverished! There is nothing in a meager faith of that kind to fill the individual heart with joy, nor is there anything in it to conquer a world. By all means begin just where you can, but ever press on to a larger and fuller faith! For an attenuated faith always means an impoverished life.

The apostle, looking at these men, knew they lacked something; something big and all important. So one day he confronted them with this searching question:

"Did ye receive the Holy Ghost when ye believed?"

And these weary, anxious, dispirited men replied:

"Nay, we did not so much as hear whether the Holy Ghost was given!"

John the Baptist had preached that the Messiah who was to come after him would baptize men with the Holy Ghost and with fire, so they knew there WAS a Holy Ghost. But they had never heard that the Holy Ghost was given. Thereupon Paul took them in hand and told them about Jesus, about his death and glorious resurrection, and about the gift of the Holy Spirit at Pentecost, and thereupon they were baptized into the name of the Lord Jesus. That is to say, it was no longer in a Messiah who summoned men to repentance that they believed. They believed in a Lord who died to take sins away, in a Lord who conquered death, in a Lord who came back again to his people in the person of his Spirit. That is to say, they flung themselves entirely upon Christ, committed themselves absolutely to Christ, opened their natures to Christ, and thereupon the miracle happened: "The Holy Ghost came on them, and they spake with tongues and prophesied." They became other and different men. They were no longer heavy-hearted and leaden-footed, but eager, zealous, intrepid preachers of the Word.

ITS RELEVANCE TO THE MODERN CHURCH

Now do you not think this story has its relevance to the present situation? Do you not think that it has something to say to the church of today?

Every time I stand up to speak from this pulpit I speak to an audience the vast majority of whom really believe in Jesus. There may be some who have lost faith, there may be some who have rejected revelation altogether, but far and away the greater number have some sort of faith in Jesus. If I were to go from pew to pew and ask the question of you individually, "Do you believe in Jesus?" most of you would answer readily and quite truthfully, "Certainly I do!" But suppose I were to go on to ask this further question, "Did ye receive the Holy Ghost when ye believed?" what answer would you give to that?

You will notice that the apostle assumes that belief carries with it the bestowment of the Spirit. Men receive the Spirit WHEN they believe; not AFTER they believe, but WHEN they believe. That makes it plain that belief with the apostle means much more than belief in the facts about Jesus, or even beliefs in the doctrines about him. It means risking everything upon him, committing oneself to him, letting him take possession of us. The coming of the Spirit is coincident with belief in that sense. For what is the coming of the Spirit but the coming of Jesus to abide in the soul? And as soon as ever the soul is laid open to him Jesus comes in the person of his Spirit, one God. Now what is lacking with us is that we have not believed in Jesus in that way, and therefore the Spirit has not been given, and therefore we are weak and tepid and ineffective. We lack passion, fire, force, enthusiasm, that consciousness of Christ with us and in us that shall fill our own hearts with laughter and our tongues with singing, and which shall fill us with power to conquer and subdue the world. We have stopped short in our Christian discipleship as these twelve men in Ephesus did. We have come to a halt. We have given our admiration to Christ. We have yielded to him our intellectual homage. We have accepted his ethic, though perhaps we scarcely practise it. We profess belief in his principles. But we haven't given ourselves up to him, cast ourselves upon his grace, flung up the windows and opened the doors of our natures and let him in, let him in to every nook and cranny, let him in without limitation or reservation, and so we are ignorant of that thrill of joyous and exuberant life which comes to those who abandon themselves to Christ.

What is it we still lack, we who accept his ethic and recognize the beauty of his life and the glory of his purpose? What lack we yet? Just that complete committal of the life which the apostle has in mind when he uses that word BELIEVE. With the belief would come the bestowment of the Spirit. For the Spirit has come. We are living in the era of Pentecost. Pentecost is not simply an historical event: it is a perpetually recurring experience. When we BELIEVE we receive the Spirit. The Spirit is here with us. We need not wait for a revival to receive the Spirit. The Spirit is here, waiting to enter our heart and life as soon as we BELIEVE. The Spirit has been given, and has never been withdrawn. For the Spirit is just God in all his divine power waiting to enter the heart. And God is here. The living Christ is here. What is wanted that we should be conscious of him and of the power and throbbing life he brings? Simply that we should BELIEVE. Let us be quite sure upon that point! We are living in the dispensation of the Spirit. We are in touch with the mighty ocean of the divine grace and power. What excuse would a harbor have for remaining dry and bare, a mere stretch of bleak and barren sand, when just outside was the great and wide sea, the vast and billowy ocean, just fretting to get in? It would have no excuse. And what excuse have we for being so joyless and so weak and so ineffective when we live in the days of the Spirit, when God in the fulness of his grace and power is waiting to come and enter these lives and hearts of ours? We have no excuse. We have only to believe and we shall be baptized with the Holy Ghost, we shall be filled unto all the fulness of God.

THE SIGNS FOLLOWING

Now let me return for a moment to the story of these twelve men!

The Holy Ghost came upon them. What next? "And they spake with tongues and prophesied."

They spake with tongues! I am not going to be led off into a discussion of what exactly we are to understand by speaking with tongues. I think the chapter in St. Paul's letter to the Corinthians in which he discusses this strange phenomenon clearly suggests that it was some kind of ecstatic and rapturous utterance, unintelligible to the ordinary hearer unless there was someone present who had the gift of interpretation. Well, the first effect of the coming of the Spirit was to create such a rapture in the soul that it had to find expression in cries of joy. Theirs was a gladness which simply could not contain itself. They had to shout for sheer joy.

People, when they receive Christ and experience the gladness which he brings, are constrained to shout still. Under Wesley's preaching, in the Welsh Revival of some 20 years ago, men, carried off their feet by the gladness that filled their souls, broke out into cries of "Hallelujah! Glory to God!" I agree that with some ejaculation has become a habit. They break in with their responses not because of their inward happiness, but because it has become a habit with them. And I agree further that the interjection of pious ejaculations when it becomes a mere formalism is about the ugliest and most offensive thing imaginable. But there is something infinitely moving about the "Hallelùjah" of a man who says it simply because he cannot help it, because his heart is brimming over with a gladness that must find utterance. I don't say that if you receive the Holy Ghost you will necessarily say "Hallelujah," but it will put you in sympathy with the man who is bound to say it.

I confess I get amazed sometimes at the placidity, the dullness, the deadness of our services. There is no fire or passion in them. It is as if we were no longer at all moved by the wonderful story of the grace of God in Jesus Christ. If once the realization of that grace breaks in upon us, if we receive Christ in his mercy and releasing power, our hearts will so fill with rapture that we shall not be able to keep silence. We shall be constrained to express our rapture in prayer and praise, in hymn and psalm. You remember that verse in the Psalms, "While I was musing the fire kindled, then spake I with my tongue." Once the fire is kindled it is simply bound to flame forth either in prayer or song, or some other way.

I would give much to feel the throb of a great passion in our services, to witness the surge of a great emotion, to feel thrilling through them the rapture of a great joy. The cold lifelessness of our services is nothing less than tragic.

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire!"

But they not only spoke with tongues, they also prophesied. If speaking with tongues is an ecstatic utterance, prophecy is intelligible speech.

They prophesied! They spoke to men about God. They declared what he had done for their souls. They preached the love of Christ, and his releasing and redeeming power. These 12 timid, depressed men became bold and eager witnesses for Jesus. Necessity was laid upon them, and they had to preach the gospel. And perhaps it was owing in part to their preaching that I read a little lower down in this chapter that throughout all Asia many were turned to serve the living God.

When men receive the Holy Ghost they cannot help but prophesy. You see that truth illustrated on the big scale in the stories of men like Luther and John Bunyan and John Wesley. They not only prophesied, but they prophesied with a new and unheard of power. And so it would be still. Don't you wonder sometimes at the listlessness of the church? At the dumbness and silence of Christian people, seeing they have such a glorious gospel in their possession? The real reason for it is that they have lost their wonder at it, they have never really experienced the blessedness of forgiveness and grace of God. When they do, when they let Christ in and receive all the blessings that he brings, the Holy Ghost will come upon them, and they will prophesy. And when Christian people, inspired by the Holy Ghost, begin to prophesy, the conversion of the world will not be far off.

So I come back again to the question which this verse propounds, Did ye receive the Holy Ghost when ye believed? Or are we still in the plight of those 12 men owning some sort of allegiance to Jesus but knowing nothing of the rapture of forgiveness and redemption? Isn't that what is really amiss with us, accounting for all our sterility and failures, accounting for the lack of gaiety in our individual lives,—we have not received the Holy Ghost? We are trying to do Christ's work and to live the Christ life without the needful power. And yet the power is ours for the taking. For the Holy Ghost is here, the Spirit of love and power and of a sound mind. To receive the Holy Ghost all we need is to BELIEVE. We receive the Holy Ghost by receiving Jesus Christ, by risking everything on him, by laying our natures open to him, by letting him take absolute possession. Are we ready for that? If we are, we shall know by the new access of joy and power that fills our souls that the Holy Ghost has come upon us!

"Don't worry, but . . ." But what? Paul gives a universal recipe for troubled men and women, which insures the garrisoning of heart and mind by the peace of God.

Don't Worry, but Pray!

Rev. Adam W. Burnet, Scotland

BE CAREFUL for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God! And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Philippians 4. 6, 7.

Some of you may remember a man during the War who wrote one or two moving books, called Donald Hankey. He wrote among other things "A Student in Arms," and he translated the words "Be careful for nothing" as "Don't worry!" Don't worry about anything, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God!

I suppose everybody in this room knows what worry is. At any rate we see it abroad in the world. D. S. Cairns in one of his books says that nine-tenths of the trouble in human life is caused by nothing but cold fear.

What was it brought the appalling days of the War, the embittered days of peace, that created the peace of Versailles? Cold fear. What is it that produces all the unbrotherly things one nation can do to another? Cold fear. Fear is the greatest menace of civilization today.

We not only see it abroad, we know it in our own lives.

We worry about our business, and we say we have good reason to. Yes, I know business for years has been in a perilous condition, and the depression lies over the whole world like a great blight still, and the shadow of suspense darkens many homes and shadows many hearts.

We worry about our health. It may be we have had warnings now and then, and we begin to wonder what is to happen to those we love if our bodies should finally let us down.

We worry about our children. There were days when they gave us all their confidence, but now they are growing older and are slipping out of the old ways, and we wish we knew sometimes what they are thinking.

We are afraid of life, of the unknown and it may be lonely future. We are afraid of death. There are times when we are afraid of the judgment.

There are many epistles in the New Testament more vital for doctrine than Philippians, but there is none I know that presents a more moving picture of the Christian soul made victorious over life by the love of Jesus Christ. The whole epistle in almost every page is throbbing with the quiet sense of a man who knows that nothing can separate him from the love of God that is in Christ Jesus his Lord. He looks out upon many dismaying things, ready to confront every dimension of space and every mode of being and still rest in the everlasting arms of God. He has so caught Christ's secret, learned Christ's way, that for him life can hold no intolerable things.

One of the striking things in the epistle is that Paul is able to consume his own smoke, to cover up his own tracks. You would think it was Euodias and Syntyche passing through a time of poignant distress. Euodias and Syntyche had some stupid difference. The sufferer in this chapter is Paul himself.

He tells us he is growing old. We know he is in a gaol. Imagine a prison for an eager, soaring spirit like this man's! And he is living in Nero's Rome, and Nero any day may fling him to the lions or tie him up, soak him in pitch, and set him on fire as a torch for his imperial gardens. On the heart of Paul lies also the burden of the churches, those outposts in the heathen wilderness he has by the grace of God created.

And yet, as Alfred de Musset says, "it is the little griefs that blaspheme and accuse the heavens, the great griefs that listen." It is the people who suffer least who make the most noise. People whose hearts are torn can be so quiet. And so it is with Paul here, whose heart is so full of stillness, as quiet, as Gabriel Rossetti says, "as waters stilled at even." It is Paul who is at peace and who says:

"Don't worry about anything! In everything by prayer and supplication with thanksgiving let your requests be made known unto God!"

We are ready to listen to this man because we know what worry is. We have been through those testing hours of suspense. And we are ready to listen to this man because he himself has graduated with highest honor from the school into whose curriculum he would like to lead us.

Let us examine these words!

Get Back to God!

He says, "In everything by prayer," and he uses a special word.

You will confess, as I will, that when we are in trouble we are extremely apt to go to the feet of God and pour out our souls at his feet about that thing that is worrying us, and then rise from our knees and wonder why nothing happened. Do you realize why nothing happened? For the simple reason that we were not giving God a chance. Even in our prayers we were worrying. Worry is such an absorption in the uncertainties of life that any certitude about God does not get a chance. We sing hymns, "Take it to the Lord in prayer!" I know moments in life when we do not get time to proceed through the process Paul means by praying: moments, as for Nehemiah, when he could only say that prayer that went to the heart of God like an arrow.

Paul does not mean going to God and speaking about that thing that is our trouble. The word he uses here is a special word, and a general word for prayer, "proseuche," and it simply means to get back to God. Let your heart out in an act of worship,—that is what the word means. So the first and greatest thing you can do in an hour of worry is to sit down and let every muscle in your body relax. So often when you and I are lying in bed and can't sleep the trouble is that we are not using our beds. All kinds of muscles and sinews are still taut, we are not resting, we have not let go. The first thing to do is get back to God and let go. Give up that hopeless unequal struggle, you by yourself against the

world! Rest in God! Say over to yourself all the promises you can remember!

Make up your mind that God does not need your worry for the managment of your life! That worry of yours is only shutting the door on him.

You remember that message that Robert Browning sent once to Elizabeth Barrett before they were married. With all reverence I would use it today of the lover of all men's souls. Think how, while you are resting there and these promises about the Lord merciful and gracious are stealing into your heart, think how he is saying to you there and then:

"I loved you yesterday, I love you today, I will love you tomorrow. Every day, every day I am yours!"

That is the first thing.

CONFESS YOUR NEED!

Then Paul says "supplication."

That suggests speaking about things, I daresay, and yet Paul is not at that yet. The word he uses is the word "deesis." I believe Paul at this moment is using his words with extreme care, and that word means a sense of personal need. I think what Paul means by that word is this: You and I imagine always that what is worrying us is something outside of ourselves,—our business, our children, the condition of the world, something in regard to our bodies,—and all the time it is our soul within us that is at fault. We would never yield to that panic if our hearts were right with God. And Paul in the use of that word is suggesting we make that confession.

We are here at one of the central truths about life. It is not in the power of anything outside of ourselves to overpower us, to get the better of us. There is a great saying that "the eye brings with it what it sees."

> "Two men looked through prison bars,
> One saw mud, and the other saw stars,"—

Because one differed from the other. As Maeterlink says, "As you go up the hills and down the valleys of life you will meet with nothing that is not of the nature of yourself." You and I project ourselves into the world. We make its color, its texture, its power.

When Paul says "deesis" he says, "Let us confess!" It is not going to help us that God should deliver us and leave us as we were, the fools we were. The greatest thing in the world is to confess our own fault. It is humility in the human heart that opens all doors to the miracles of God. Let us confess our own personal need of God! "If I had only believed in thee I would not be lost in fear like this. Have mercy upon me, and forgive me!"

THANKSGIVING FOR THE PAST

And then he uses that most beautiful word "eucharistia," thanksgiving.

You and I worry so much because we lose the habit of gratitude, and one of the greatest cures for any of us is to sit down and think of the things wherewith we have been blessed, the beautiful things that have happened to us.

What an outstretched dream of mercy that past is, that long white road by which we have been led! Think of it all,—the faces above our helpless infancy that were a heaven to us, the prayers that were said for us, the care that was taken of us, the love that was showered upon us! Think of the wisdom that guided us, the patience that bore with us, the providence that kept us! You remember perhaps some illness during which you lay wondering in your own heart whether you would ever come back to see the green earth again. Or maybe you have some such memory as I have of hours when everything seemed gone, and one was up against nothing but a great blank wall that cried despair; and then somehow by the mercy of God the door opened, and we said to God, it may be even weeping, that we would never forget his kindness. We remember prayers we said that were answered, we remember hours of sacrament when we were forgiven, we remember, we remember! And there is nothing like that for killing worry at the heart.

There are worries that will stand up to and defy any treatment, but when a man begins to give thanks they melt before his eyes like icebergs in a tropical sea.

REQUESTS MADE KNOWN

And now Paul uses the word "aitemata," requests.

It is as if he says:

"Say your say and ask what you want to ask for! You are ready now. It is safe for you now to speak."

And the common effect of going through that, of getting back to God, confessing one's inmost need, of giving thanks, is this, that prayer which otherwise would be a kind of sensual prayer, the prayer of a beast caught in a trap that only wanted ease, may be the prayer of a saint. He will not likely ask as a moment ago he might have asked. He asks only for the mind that was in Christ Jesus, moral heroism, simple childlike trust in the unseen; but the great thing is to let out your heart.

I do not agree with all that psychoanalysts say, but I do agree with them up to the hilt in this:—They say there is no peace or real health for you unless you keep the slate clean about your past.

I had a friend in the ministry who once told me he had been called in to deal with a case in the south side of Glasgow, a girl with whom the parents and doctor could do nothing. He came in, sat down beside her, and talked for a bit. (I am just using this as an illustration of what happens when deep down in the inner life there are septic centers.) At length he said:

"I am going to give you a list of nouns, and I want you to give me adjectives."

And so he read: House, holiday, man, etc. He told me he went home and studied that schedule for two hours, paying particular attention to where that girl had hesitated. It was something she had apparently forgotten about, or was unwilling to confess, something repressed.

He went back the next day and told her it was either this or that.

"How do you know?"

"That does not matter," he said, "but one way for you to escape this blackness, this depression and despair is to tell me, if you can trust me,—tell anybody,—but get it out!"

What an amazing corroboration that is of the Scriptures! If we confess, he is willing to forgive,—"casting all your care upon him." And so I say keep nothing back, tell him everything, let your requests be made known unto God!

You know how wonderful it is to come home with a load on your heart and to find at your fireside someone who understands you. You need say little, for it is someone who meets you halfway. What unspeakable relief it is to sit down and get it out!

That is what the Bible invites you to do. Make a confidant of your heavenly Father!

(Please turn to page 215)

In what sense did the author of Hebrews use the word faith? It had an intellect content, and a mystical, and a psychological, but in the main it meant loyalty to God's revelation in Christ Jesus.

An Expository Study of the Epistle to the Hebrews

4. The Author's Conception of Faith

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THOSE who do not like this Epistle to the Hebrews—and there are some such,—have not only in my opinion missed the author's depth of Christian experience and the rare skill and earnestness with which he presents his message to his readers, but they have also missed the fact that we get in the epistle to the Christian Jew a valuable contribution to New Testament thought for another reason.

The writer of this letter is a witness to a type of Christian experience which differs slightly from (let us say) Paul's interpretation of the Christian gospel; and his presentation adds to the richness and wealth of the New Testament. As there was only one Isaiah's vision, one burning bush, one Jacob's ladder, so also there was only one Damascus vision, and this author has his own approach to the fundamental Christian gospel. There is unity in the New Testament, but that unity is not uniformity: it is richness of expression.

Now Paul's interpretation of Christianity is a tremendous one. His service was a tremendous service, and one rejoices that in recent years in the scholarly world there has been a decided trend back to Paul. The slogan at the beginning of the century was "Away from Paul, and back to the simple Jesus!" but in recent years there has been a growing appreciation of the service Paul rendered in releasing the universal elements which were inherent, implicit, in the message of the Christ and in the gospel. In Paul we see Christianity transplanted from Palestine to Asia Minor and to Europe, although of course that distinction was not in his mind at all. It was for him all part of the Roman empire. One of the difficult New Testament problems, a problem in early church history, is why Paul's theology exercised so little influence in the period which immediately followed his life and work. One suggestion which I think is a valid one is that the trend, the habit of human thought to shape religion into a law was not easily overcome, and even in the later New Testament writings we begin to get hints of the emergence of the interpretation of Christianity as a new law.

But that we do have a variety, that there is no uniformity, that Christian thought inside the New Testament in spite of its fundamental unity is not run into one group, is apparent to anybody who reads his New Testament with eyes open. The Epistle to the Hebrews is valuable at this point. Not all persons find it easy to understand Paul. Not all of us, certainly not all of our people, find it easy to understand what Paul meant when he said, "It is no longer I that live, but Christ that liveth in me." A great word which we all recognize as close to the heart of the Christian gospel, and yet many persons for temperamental or other reasons find it difficult to understand that language, though they can perhaps appreciate the experience that lies behind it better than the explanations of it which men attempt to give. In the Epistle to the Hebrews there is nothing like that. It has well been called an epistle to the non-mystic.

We use the word union with Christ and God roughly, and I suppose to few of us of the Occident it has the meaning which the phrase has in the Orient. As far as I know, in the New Testament there is no conception of union with Christ or with God which suggests the loss of individuality, of personality, or anything of that type, so that if we were to be strictly accurate we would talk more about communion than union. But when we use the word union with Christ we mean union of purpose, union of will in the sense of communing, and not at all in the Oriental sense of the merging of personality and the loss of personality.

But this author of the Epistle to the Hebrews, if I understand him, could not use that language. At any rate he does not use it, and personally I am grateful that we have a writing in the New Testament from a slightly different approach, that in the Epistle to the Hebrews we have nothing that is strictly comparable to Paul's mystical experience of Christ, whatever that was. His readers would not have understood such a presentation of Christianity. Perhaps at the first their acceptance of Christ was in the nature of the acceptance of a reformed Judaism. It is not so difficult for a liberal-minded Jew touched by speculative ideas to turn toward a Christianity which afforded a new kind of law and which met his need for the Messiah.

Faith as Loyalty to Christ

Under stress of early persecution these readers had showed up nobly. In Hebrews 10. 32-34 the author speaks of their behavior in a previous period of persecution. "But call to remembrance the former days, . . . knowing in yourselves that ye have a better possession, and an abiding one!" But that glorious period was behind. They had felt enthusiasm for the new faith, they had been buoyed up by the hope of the coming of Christ. The days, months and years have come and gone, Christ is not come, at any rate not as they expected him. Persecution has come, but not the sort of persecution that nerves men to great endeavor.

I saw the other day a cartoon in one of our current periodicals, and it pictured a race. On in advance, away ahead, was one fellow burning up the track, and away behind was a considerable group of runners. And one of these fellows said to another:

"Won't Bill be surprised when he finds this is a mile race and not a hundred-yard dash?"

This is what the readers of the Epistle to the Hebrews were facing. They were discovering that the Christian race was not a hundred-yard dash, it was a marathon. They had faced persecution, but it was not the kind of facing that nerves men to heroic endeavor. They have no such burning passion perhaps as moved Paul, and worst of all, they faced the wearing sneer and taunt. Their Jewish brethren say to them, "Your Christ has not come," and they are beginning to slip, to drift away as the author puts it; and how shall he check this drift, how shall he arouse them to a forthright and bold Christian conviction? He has used all the force of his mental powers to convince them in carefully formulated argument. He has proved to them from the Old Testament that Jesus is superior to angels, to all their speculative theories, to Moses, to the Levitical priesthood, and that he is a high priest forever after the order of Melchisedec. But now to hold them, to arouse and inspire them, how skillfully and beautifully he does appeal to them in this situation! It is to faith that he summons them, but to faith somewhat differently conceived from Paul's thought of it, or at any rate differently expressed, though it amounts to the same thing in the end. Faith is set forth in this writing not as an inner union with Christ, but as loyalty to him. And that is not a mere pious or sentimental attitude on the part of this writer. Powerful philosophy of history lies behind what Jesus means for him. Christ has opened up a new and living way to God. Access to God is assured through Christ, but how is the individual to avail himself of it? His answer is, by faith.

THE 11TH CHAPTER

And the 11th chapter of the epistle sets forth in concrete terms what he means by faith.

Our faith is the substance of things hoped for, a conviction of things not seen; or as Moffatt translates it, "Now faith means we are confident of what we hope for, convinced of what we do not see." That verse is not so much a definition of faith as it is a setting forth of its characteristic features.

The translation of the Authorized Version, the use of the word "substance," while it is literally justifiable from the Greek word, is unfortunate because to most of us it does not convey the thought of the author. He is far from saying faith is the substance of things hoped for. Substance is to deny the whole trend of his thought. If we say his point is that faith gives reality to that world, then we certainly have the thought. "Hope is the anticipation of the future regarded as future, but faith appropriates that future as an experience of the present." It is the proof or evidence of invisible values, it is what men live by, the motive power of their lives.

In this chapter, having set forth the characteristic features of faith, he piles illustration upon illustration and personality upon personality until he has erected a noble temple of faithful men. In that great summary beginning at the 32nd verse, "What more shall I say?" faith is far from being an abstraction. It is a motive power which achieves things.

Faith seems to fail. Note the 39th verse: "And these all having had witness borne to them received not the promise." But faith always succeeds. "God having provided some better thing concerning us, that apart from us they should not be made perfect." To these wavering soldiers under fire he reads the roll call of the nation's heroes. By faith these men achieved, and yet failed to achieve. Imagine an orator in any land seeking to nerve his countrymen to action by recalling to their minds the heroes of their own fatherland, the names that stir the emotion and stiffen the resolution! All the Hebrews had was history and hope, and this sort of appeal was more forceful to them than it could be perhaps to any other. It is an appeal to loyalty. His argument has established the fact that these Christians are the logical successors of these men of the past.

Now you see the gathered force of his argument! "Are you sneered at, taunted, reviled? Your persecutions are trivial compared with theirs. Our things hoped for are still in the distance. These men hoped all their lives and did not see the satisfaction of their hopes."

"Wherefore." As I open to the 12th chapter his argument is reaching a climax. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." It is the picture of an arena with a race being run. The seats are filled with the heroes of the past rising tier upon tier, and every eye is fixed upon this little insignificant group of Christian men running the race. And he says every eye is bent upon us, for apart from us their fight of faith will be futile.

"Wherefore seeing we are compassed about . . . let us lay aside every weight, . . . and let us run with patience the race that is set before us, looking not to the spectators but to the pacemaker and pioneer of our faith, who himself withstood all taunts and sneers and the shame of the cross, and conquered, and hath sat down at the right hand of God!"

I wonder if it has occurred to you how much dynamite there is in 11. 39 and 40? It is one of the most tremendous and daring ideas of its kind in the New Testament. "These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."

If I might be permitted to use a homely figure, what this writer is saying amounts in effect to this: That in this great arena in which the race is being run the stands are packed with the worthies of the past. These great souls of the past are not looking on idly as spectators, saying how much better they did it when they were boys. If one might use a daring expression, the author is saying that every one of these great souls has his last bottom dollar wagered on that race. "That apart from us they should not be made perfect." His conception is a great conception of the solidarity of history. He is saying in effect that there is a sense in which Abraham, Isaac, Moses, and all the others of the past have had to make good. There is a sense in which they were faithful men, but their victory is not assured save in us.

It is as much as to say to an American that it is still an open question whether Washington and Lincoln made good. It is, "for apart from us they shall not be made perfect." It is a tremendous conception of the solidarity of faith!

Talk about the communion of saints, this gives content to that phrase, content which makes it more than just a pious comforting thought, for we each one of us in our little groups, in our remote places, insignificant persons, we have upon us the weight as well as the inspiration of the whole history of faith.

That I think is not an unfair interpretation of this picture. If these men grasped at all what the author was saying, how it must have nerved the smallest of them, the forgotten man, to be lifted out of his littleness and set in a company like that; and not simply set in that fellowship, but to have had driven home to him his significance, and the significance of that group of which he was a part in the whole solidarity of the history of faith!

There are two sides to it. Not only the comfort, but the dynamic of the communion of saints. If there could come home to us a sense of our place in the great solidarity of fellowship, of faith, would it not give us a sense of serenity, a sense of poise, of spiritual power, which we so much need?

Now, says he, having drawn this great picture, let us run the race looking unto Jesus!

It is a significant thing that the author of this epistle uses the simple designation "Jesus" no less than eight times, and apart from the Synoptic Gospels that simple designation hardly appears in the New Testament at all. "Jesus Christ," "Christ Jesus," but almost never "Jesus" aside from the Epistle to the Hebrews. This was not an accident. It belongs to the whole thought of this author. It is not a lower conception of the person of Christ,—read 1. 1 if anyone is tempted to think that!—but he is trying to say that we find fellowship with Christ, the exalted Christ, the high priest forever after the order of Melchisedec, by clinging close to the things touched and seen, by clinging close to the historic Jesus, by clinging close to what has happened in history.

This gains added significance when we think, as I do, that probably readers of this letter were tempted to cling to the Christ but to give up Jesus in the interests of spirituality. Against this tendency the author writes his great work on the Jesus of history and the Christ of experience. He knew full well that men would not resist unto blood striving against sin in the service of an abstraction, but only as they looked unto Jesus would they believe and run with patience the race that was set before them. He was utterly convinced that the history of one Jesus of Nazareth, and particularly the history of Jesus in his sufferings and death, can never be cast behind us, but that it makes up forever the core of the Christian experience. And with him we confess that the temporal story of Jesus has an eternal meaning.

But what did he mean by faith?

When one asks what did he mean by faith I am tempted to say with Augustine, "I know until you ask me, but when you ask me I do not know." There is in faith a depth which the powers of our intellect cannot fully probe, and yet we must think about it. There are certain things which can be said about his conception of faith.

What is faith for him? Is it intellectual assent to statements of belief? Is it when the mind says Yes to some intellectual formula?

He would be a superficial interpreter of the Epistle to the Hebrews who would try to show that there is not an intellectual element at the heart of this man's conception of faith. All that we have been trying to say about the two worlds and his philosophy of history points in the direction that there was an intellectual element in it.

His faith for him was a mystical experience. We have already touched on that.

Is it the psychological aspect of faith which is stressed?

There is some basis for it. There is certainly a brand of faith as a constituent element in man's life in this survey of the history of the past which he gives, but it is a loose and superficial interpretation of faith which makes it this vague and general part of man's nature. Faith for him no doubt has its intellectual place in the life of man, but he gets at the point from the object of faith always. It is not just trust that in general things will come out all right in the end: not that in this epistle. It is this element in our nature which is capable of response to the great act of God in Christ as opening up to our eyes possibilities of our life and of human life.

Perhaps we cannot put it better than to say, as I have already said, that in the main for the author of the Epistle to the Hebrews faith is loyalty. Not loyalty in general, but loyalty to God's revelation in Christ, a practical sort of loyalty to that which his mind has opened to him, God's ways and God's work in the universe, and then holding fast in loyalty to that revelation in Christ. This writer called his readers to a willing, practical devotion of their lives to Christ.

SCHOOL OF THEOLOGY

That sort of faith is needed in our day, a practical, thorough-going loyalty. But in the closing moments I want to suggest what seems more comprehensive and more significant for our day from this author's conception of faith.

GOD'S PLAN IN HISTORY

It seems to me the most significant thing in this chapter is the relation of faith to the solidarity of human history of which I have been speaking. To see in these great examples he piles up in the 11th chapter just vivid individuals who illustrate his point is not to catch the whole tenor and meaning of the writer. He is calling his readers as he calls himself to face life in the strength of a Christian philosophy of history, and I am convinced that nothing is more needed in our day than a Christian philosophy of history. In a troubled world, in the back of every man's mind there are fears. How are we going to gain serenity and power to live above the chaos of our time? You say by personal faith. Surely! But a man, as it seems to me, cannot be a Christian in any full and rich sense unless he has a personal faith which is related to a Christian view of history.

I am not talking about an interpretation of advertisements in today's newspaper, though that has its place and importance, but of the necessity of a faith which is rooted in some conception of God's plan in history, and that plan working itself out.

I think one of the most pernicious influences in our modern life is the influence of modern biography, the way in which modern biographies are written. Don't misunderstand me! I have no objection to the debunking of great figures in the past. It is all to the good no doubt that we should bring men down from their pedestals and see them as men; and I have no objection to bringing all the facts to light. One gets doubts sometimes of this process, to be sure, but if you show a modern realist a flower garden he will say:

"Yes, very pretty, but let us dig down and have a look at the worms!"

We are in the process in literature, in the interpretation of history of digging down and having a look at the worms: there is no doubt about it.

Modern biography is written in a scintillating fashion. We read it and are attracted by it, we enjoy it, but when you ask yourself, "Is there any faith in history as such revealed in these biographies?" you are often, if not always, compelled to say apparently not. The old method of writing history, however dull, grew to see the direction of light. It was not a period of history being written from a cross section. You never get a cross section of anything until it is dead. When you take a cross section you put it to death.

I am not an optimist in that I am sure our Western civilization or particular type of organization in our United States is to be the permanent and the last word in human relations, but I am an optimist as far as I am able to be on a cosmic scale. I do not know what is going to happen to our particular country or the values we have built up which seem to us elaborate, but my faith is in God working his purpose

(Please turn to page 217)

Paul's Letter to the Philippians

4 Philippians 3

Miss Caroline L. Palmer, Litt. D., The Biblical Seminary in New York

IN THE 3rd chapter of Philippians there is again the note of joy. To what have your eyes been opened? To what has your heart responded? What has your mind seized upon in this study?

The modesty of this writer.

The writer's own experience.

Each chapter begins with a note of joy.

Unity without any compromise of truth.

Christian citizenship. We find something more about people who are proud of being Roman citizens, and now we are talking about a citizenship somewhat different, a new order of citizenship. We find Paul illustrating the Christian life first by citizenship, and then by a race, an illustration which was familiar to the people who lived in that area. He talked about this race as an adventure with many thrills.

He was looking also for the return of our Lord. Our citizenship is in heaven, whence also we wait for a Saviour, the Lord Jesus Christ. A great objective!

Did you notice that with all of the joy there is a paradox here,—his tears? Here is given one way by which we can ascertain the meaning of the life of a man who could shed tears and yet have joy in his heart. He is not being deceived with a false joy. It is a genuine joy, but there are tears for those who do not follow his Lord.

What is the leading note of this chapter? Is it admonition? It is in one sense biography. Paul tells a great deal about himself. It is a warning. We said the other day if you are looking at a picture you should try to find what Ruskin terms its centrality. What is the central or pivotal idea of the first paragraph? Could it be expressed in one word? Have you chosen any one word? It is not mere words we want, but ideas. Confidence. High calling of God. Humiliation. Let us see if the word "righteousness" might be a clue!

How is it that we are to achieve righteousness? Righteousness carries with it all the fruit of which he speaks in chapter 1: love, joy, peace, meekness, self-control, faith. It is a word comprehensive of all that we mean by character achievement. The question before us in the 3rd chapter is, why the warning about righteousness?

Yesterday you were asked to answer this question: If you were to go into a Hebrew home, how would you know that the home was a Hebrew and not a Christian home? One way is the observance of certain laws and customs. If you were to take a basket for a Christmas dinner to a poor but orthodox Hebrew family you would find that they would not accept the meat unless you bought it where it was sealed or koshered. Again, you would find that they would not let you eat with them if they were orthodox. To them you would be ceremonially unclean. You would also find that every sabbath there would be a strict observance of 39 different rules if they were really orthodox. They would not use scissors to cut a piece of paper on the sabbath day, or carry a burden, or go beyond a sabbath's day journey.

Not only in their outer customs but in their idea of righteousness, how it may be attained, there is a difference.

A young man once said to me that he did not think that Christians had a sufficient motive for conduct. "My mother teaches me that if I do anything wrong, God will write it in his book, and I will be punished for the thing I have done which was wrong. You Christians say God is your Father, and he will forgive you. All you need to do at night is to ask him to forgive you, and he will do so, and the next day you can do the same thing over again. You have no restraining influence in conduct under the Christian system."

His idea was that righteousness is secured by fear motivation. That is the way of producing righteousness in the legalist mind. Be afraid to do wrong, and be afraid of the consequences of it, and you will have sufficient motive for not doing it! The logical outcome of that is not difficult to see, as the Epistle to the Romans, chapter 7, so clearly indicates.

The New Testament also portrays the idea of merit for righteous acts. What made the Pharisee in his prayer, which Jesus quoted and probably had heard, say, "I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess"? Jesus replied that such a man was not justified or accounted righteous in the sight of God, but the prayer of the publican, "God be merciful to me, a sinner," was the only one pleasing to him. The Biblical teaching is clear that man unaided and alone cannot become righteous or permanently produce the fruits of righteousness. The warning in this chapter is against those teachers who insist that customs and righteous acts are alone essential.

Is there not a great deal of moral teaching today quite in line with the Jewish thought? What would we say, for instance, about trying to achieve character by doing the best we can?

There is also the teaching today which says that all you need to do is form right habits. Form the right habits in the child, since the whole matter of character building depends on the environment which you can create about a child. That is achieving character by habit formation and environment. Is it possible? Do we really need Christ and his indwelling Spirit to produce the fruit of the Spirit?

Forbes Robinson in his letters writes of a beautiful girl who, however, had no religion, to which he replied that her eyes were not her eyes, they were the eyes of her mother, and her children would not have such eyes. One generation lives on the momentum of another generation, and it is necessary to distinguish between those things inherited from godly parents and those things within us coming from the well of water which springs up into everlasting life because of our contact with Jesus Christ.

John the Baptist said to the Pharisees who thought themselves righteous because they were children of Abraham that God could raise up children of Abraham out of stones. It was the Pharisees who said to Jesus, "Abraham is our father." Jesus said to them that Abraham was not their father: they were children of the devil, because if Abraham were their father they would do the works of Abraham. Paul also said (Romans 4) that the children of Abraham are those who have

the faith of Abraham. Abraham believed the promise of God, and because of his faith it was accounted to him for righteousness.

The problem of this chapter is, how is this righteousness secured? Paul gives his own experience. His ancestry was of the best, a Hebrew of the Hebrews. His life was blameless so far as outward conformity was concerned. His zeal reached the place of severely persecuting the church. All of these things he counted but loss for Christ.

The Barthian school in Germany is seeking to teach a re-emphasis of righteousness by faith. One writer says that the trouble with humanity is its pride. Man does not want to admit that he needs any help in his quest for righteousness. He thinks that he has some righteousness which he can present to God and receive some reward for it. The righteousness about which Jesus was speaking in the Sermon on the Mount can be wrought in us only through our relationship with Jesus Christ. His death on the cross and his resurrection have guaranteed to us that all of the resources in Christ are available in reproducing his character in us. It was no idle word that Jesus uttered when he said, "Apart from me ye can do nothing."

It is hard for men to come to the place which Paul reached when he said, "Howbeit what things were gain to me, these have I counted loss for Christ, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ." Therefore Paul warns these people that they are in danger if they go back to a legalistic life, and they are in danger of getting back to a dependence on themselves, a pride in themselves, and not constantly realizing that it was Christ's righteousness they must have. The verses are striking: "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but refuse that I may know him." Paul was not asking that he should be accounted righteous for anything he had done. Rather, he offered the prayer of the publican, "God be merciful to me, a sinner!"

What has any one left after all his money is gone, after his home is gone, after his friends are gone, and everything else taken away? In Paul we see a man who had little in material possessions, a man who was a prisoner, ready to be put to death. Yet he had something which was the sustaining power in his life, his faith in Christ. He had suffered the loss of all things, and was he mourning for that? Was he trying to get the sympathy of the Philippians because he had lost everything? No. All of that to him was only as refuse to be thrown away and burned. And what is it that he gained? Christ. "That I may gain him, not having a righteousness of mine own, but that which is through faith in Christ;—that I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death." These words convey the secret of the radiant life of Paul.

Janet Miller in "Jungles Preferred" tells the story of an old woman in Africa who, when all else failed, sought and found the true God. She had lost all of her family and friends through sleeping sickness, and in her great agony she ran away out into the world in search of God. She dimly knew he was a Father and had created us; he was the great sky God, but he seemed so far away, and did not know anything about her agony. So she said:

"I cried to him. I tried to send him a message on the wind, and then I went up to the highest ridge and I cried to him, and then I climbed into the tallest tree, and I said each time, 'We are thy children, O sky God! I pray thee to give us thy help. I hold up my arms to thee. Somewhere up in the sky is thy dwelling. Let me find thee!' And he heard the cry of an old black woman crying to him out of her agony; and a great peace came upon me, and I wept tears, and I felt a great gladness, and he has been with me ever since."

Did that woman find her peace in anything but God? Shorn of everything, it is the testimony of a woman who later came to know the fulness of the message concerning Christ.

That is what Paul was telling the Philippians. They could not present any righteousness of their own: Christ must meet their every need. "I have no need of him," some people say today. "Why do we need God?" But some day there is coming an hour of failure, of sin, of defeat, of tragedy, of sorrow. Where is now thy God? Paul said, do not let any one deceive you by saying that there is any righteousness, any fruit of righteousness, apart from him. Christ alone holds the key to the meaning of life. Until we find his righteousness we shall have no righteousness of our own to offer. Life will always be full of tragedy, restlessness, agony, grief, and irritation without him. But once having Christ, the zest of life will be the zest of one who runs a race with an adequate goal, the prize of the high calling of God in Christ Jesus.

We have not developed the latter part of this chapter, but for tomorrow find a word beginning with "L" which is the opposite of legalism, which indicates the second warning.

In conclusion may I read an expression of his faith given by Victor Hugo when he was past 80 years old.

"I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are livelier than ever. I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with its unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at 20 years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple!"

(To be concluded)

Don't Worry, but Pray!

(Concluded from page 210)

What is it today that is worrying you? There are worries here I know. Whatever it is, give God a chance, get back to God, rest in the Lord, recall promises of his that are forever, and yield to the Christ of God who is the same yesterday, today, and forever! Be humble enough to confess that it was not his government of the world that was at fault, but your own poor heart! Sing what song you can for mercies remembered and unremembered, all of them undeserved, and then open your soul to him and tell him all! And Paul says, "The peace of God that passeth all understanding . . ." I do not know whether he means passes all our comprehending, or is beyond all our contriving. Anyhow it is the great peace of God, and he says it will keep you. And the word he uses is the word "garrison." The peace of God will come and garrison your heart and mind through Christ Jesus.

What more do we want than that unspeakable gift?

Have religion and art certain fundamental ideas in common, so that neither is at its highest without the other? Do we find this intimate connection in the teachings of our Lord?

Religion and Art — A Natural Duality

Professor Ross E. Hoople, Syracuse University

IN THE development of the Christian church we discover a well defined tendency to reject every attempt to link religion and art, a tendency which at times breaks out in extreme violence against any art form which endeavors to portray religious subjects. Such periods as the iconoclastic movements of the 8th and 9th centuries and the Protestant-Puritan of the 16th and 17th centuries show to what lengths this hatred of the artistic expression of religious themes can go.

Outside of Christianity we find little evidence of the existence of such a movement. In India and China there is a close connection between religion and art. Indeed, one might justly claim that almost the only attempt to reach the ordinary person religiously in these countries is through artistic means. This is also true of primitive peoples. In Africa, Australia, North and South America we find this intimate association of religion and art. Many critics assert that the first forms of art which we know, that of Cro-Magnon man during the old stone age, have a religious or at least magical significance. And in Christianity itself there are periods in which art is used extensively, as in the early Renaissance paintings and the great Gothic cathedrals of the Middle Ages. Indeed, the tradition of artistic representation of religion has continued almost unbroken in the Roman Catholic and Episcopal churches, while the iconoclastic tendency has largely found expression in the Protestant group.

It seems clear that this widespread connection between religion and art is not an accident. It is my profound belief that religion and art have certain fundamental features in common, and that one cannot have either at its highest unless religion is touched with the spirit of art or art with the insight of religion.

* * *

There are several factors which account for the tradition of the separation of art and religion in the Protestant church.

First is the factor which lay behind the outburst of iconoclasm, the well defined Christian-Jewish tradition which goes back to the second commandment against the use of "graven" images.

Coupled with this hatred for idols comes the feeling that the expression of the sacred or holy in material forms is a degradation of the spiritual, and not to be tolerated.

Another factor in the growth of this movement was the widespread belief of the enlightenment in the sufficiency of reason for the life of man. One does not need the help of art in religion. That is only good for children and the immature men of primitive times. Man is fundamentally a rational creature, and can come to his religious beliefs by logic.

Recent work in anthropology and psychology has shown that the belief in the essential rationality of man is a myth. A man cannot be moved to action by reason alone. His whole being, including his volition and his emotional nature, must be enlisted before his assent to a logical argument is achieved. Surely this contention of the psychologist and the anthropologist has been the common knowledge of those who have had to deal with the forming of the beliefs and decisions of men, whether in the pulpit or the school. Rational argument or metaphysical clarity do not move the student or the worshiper. The appeal must be a broader one to be effective.

It is just at this point that art comes to the aid of the teacher or preacher and supplies that which unadorned reason lacks. I said above that art and religion have certain fundamental aspects in common. We need now to turn to a consideration of these common factors in order to see why art has been so often the aid and inspiration of religion.

* * *

We shall come at the matter most profitably if we contrast their approach to reality with that of science.

Science is marked by impersonality. It attempts to describe as accurately and objectively as possible just what processes are observable in nature. Science does not attempt to justify or denounce the course of nature, nor does it endeavor to ascertain the desirability or undesirability of what it observes. Its task is completed when it has described the course of events sufficiently for their practical manipulation. But the artist, in common with the religious worshiper, is not satisfied with this method of procedure. He may employ the results of science for the formulation of his art or his beliefs, but he insists on taking up the task where the scientist leaves it. The artist does not give us nature as he sees it, but attempts to convey to us the emotion which the scene, the event or the human character has produced upon himself. In a similar way the follower of religion approaches past or present situations with the same spirit. He wishes to tell us the meaning of life, whether it be worth enduring or not, whether the things we desire are permanent or transient, and whether the universe is friendly or hostile. Thus both religion and art deal with reality in the same spirit. They wish to discover and to state its deepest and most comprehensive values.

But this is only a part of the story. Great art is not simply a statement of existing facts. Indeed, all artists worthy of the name will admit that their work fails to satisfy them; that it does not express what they wished to express. This is what is meant by the plaint:

> "Would that my tongue could utter
> The thoughts that arise in me!"

This sense of failure is due to the existence in the artist's mind of an ideal so glorious as to defy adequate embodiment.

Something of this sort must have been in Wordsworth's mind when he spoke of "The light that never was on sea or land."

In some way the artist wishes to reshape existing facts and situations more nearly to his heart's desire. So too the religiously inclined refuse to believe that things as they now appear give a true picture of reality.

At this point we might indicate the misconception of art which the iconoclast has in frowning upon it because of its connection with the physical.

For the artist this use of the physical is not a defect, but a thing of pride and glory. Art has the power of turning the mean and the commonplace into the worthy and the beautiful. The painter loves color, the sculptor loves stone, the musician loves sound, the writer loves words, the architect loves stone and wood and plaster. But he loves them not only for themselves, but for that of which they may become the symbol. He is never satisfied to deal simply with colors as colors, with stone as stone, or sound as sound. He insists upon rearranging his physical material so that it may become the sign of something greater than itself. The artist feels that his material is not essentially evil, but worthy of admiration because of its possibilities of value, and hence he handles it with care and devotion.

And is not this attitude toward the physical characteristic of a sane religion? Every existent object is considered by the religious as connected with the divine, and hence valuable and sacred as an evidence of the creative power of the Eternal. Is it not this essentially artistic approach which lends such power to the idea of the incarnation? Is not every great religious theme, like every great artistic theme, "a word become flesh"? At least it is the claim of every artist that when he has completed the fashioning of his physical material there is shown a richer value, a more abiding spirit, and a deeper reality than appears to the unseeing eye of the ordinary person. And is this not the claim of every religious teacher? Is he not convinced that the transient flow of events fails to catch the glory of reality, and that only through the insight to be gained by religion can we come to know the real secret and heart of reality?

* * *

Finally, both the object of religious search and of artistic endeavor are looked upon with admiration, awe, and reverence. When the voyage of discovery is over the resultant product is delighted in, nay, worshiped.

Thus is the kinship of religion and art made plain. They both approach life with zest and enthusiasm. They both seek to evaluate their experiences, they both attempt to reshape those experiences in a way which is nearer their desires, and when that is accomplished they both take an attitude of adoration toward their findings. Thus it is by no accident that religion and art occur together. They are kindred, and each lends support to the other. There is no surer way to an attitude of genuine worship than with the aid of art, nor is there a surer way to produce great art than to be motivated by profound religious convictions.

What stands like a blot over much of contemporary art is the lack of any profound convictions about anything on the part of the artists. And what lends such irresistible magic to the art of the early Renaissance is the profound depths of conviction out of which their work grew.

* * *

One has but to glance at the work of Jesus to see how clearly he understood the intimate connection between religion and art. His most effective teachings are not dry metaphysical abstractions, but the beautiful and dramatic stories of the parables. Jesus knew that the way to the heart of man was through the concrete presentation of his message in the form of characters and situations which would be understandable to the people with whom he came in contact. When he is not using the parable his sentences are still filled with suppressed pictures and metaphors. Even when engaged in describing abstract spiritual qualities Jesus employs concrete pictures. A command to be an example to all about you becomes—"A city that is built upon a hill cannot be hidden." The suggestion to look for truth becomes—"Knock, and it shall be opened unto you!"

This same tendency lends significance and power to the message of the Old Testament. How we are held by the majestic power of the sonorous numbers of the familiar old phrases! "I will lift mine eyes unto the hills, whence cometh my help"; "The Lord is my shepherd, I shall not want"; "The lion and the lamb shall lie down together"; "They shall beat their swords into plowshares, and their spears into pruninghooks." In each of these quotations we have spiritual ideas given in concrete physical images, but images which are so reshaped and redeemed by the power of poetry that they no longer are earth-bound, but carry the spirit to the heart of the Eternal. And this is just what every artist attempts. He works with a physical material, but he desires to reshape it until some value or insight shall illumine what was commonplace and ordinary.

Every minister knows that the most effective portions of his sermons are those in which he can give concrete and dramatic expression to his message. The congregation which has been indifferent or even hostile takes on a new interest, sits up in its seat, and listens intently. That is, the minister is most effective when he ceases to be a mere logic machine and becomes a creative artist. So, too, when the service is enriched by the use of other art forms may it gain in effectiveness. Excellent singing of fine music, artistically arranged flowers, and a well thought-out, smoothly functioning order of service, each may add to the impressiveness of the hour of worship.

Thus it seems to me that the tradition against the use of art in religion is a misunderstanding of the nature of both art and religion, a failure to see their essential similarity, and a mistake which robs religion of one of its most powerful weapons in a day when it can ill afford to give its opponents an advantage. It is my conviction that a skilful use of art in all its forms by the minister, the choir leader and all who plan the activities of the church will yield returns in enlarged attendance, reawakened interest and increased effectiveness which will be beyond the wildest dreams of those who first enter upon the re-establishment of this ancient duality—religion and art.

Faith in Hebrews

(Concluded from page 213)

out in history. And no life or people becomes of significance in history except as it seeks to align itself with the majestic purpose of God moving down through human history.

This little wavering insignificant band of Christians can be lifted out of their solitude into lives made significant as they seek to align themselves with the majestic purpose of Jesus Christ. That is in fact an abstraction, because in our regard, in the life of one Jesus, in his sufferings and death and in and through him there is opened up to us the possibility of a life to be. Something happening in the universe is revealed to us in Jesus Christ. The love of God shed abroad in our hearts is made vivid, real, to us in the fact of the life of Christ.

(To be concluded)

THE GOSPEL OF THE SON OF GOD: STUDIES IN MARK

International Sunday School Lessons

May 7, 1933

Jesus Faces the Cross

Mark 10. 32-45

On the road to Jerusalem, 32-34.

The setting of the lesson gives point to its significance. They are ascending to Jerusalem for the final tragedy. For the third time and with greater detail our Lord tells the disciples what awaits him there: betrayal, condemnation to death, derision, spitting, scourging, death, resurrection (32-34). Do they understand?

Visualize our Lord walking ahead (tense, preoccupied?), the disciples following in awe and fear!

Greatness by nomination, 35-40.

The disciples evidently felt sure that Lord Jesus' object in going to Jerusalem was to set up the earthly Messianic kingdom, whose ideals had been ingrained in the Jew. That meant rank and office for some, as our Lord himself had intimated (Matthew 19. 28). And now James and John—and their mother Salome (Matthew 20.20),—become office-seekers and try to secure the two most honorable seats beside Messiah himself.

How shall we regard their request, and the motives that prompted it?

Some see in it a raw case of presumptuous self-seeking.

Others regard it as a long-sighted, heroic request, showing their faith in their Master's resurrection: they saw the glory beyond the gloom of the cross.

The form of their request was peculiar,—some would say suspicious,—asking our Lord (as it were) to give them a signed blank check. But our Lord would have us definite in our prayers. To their "Whatever" he counters with a searching "What,"—just what did they want?

Their request was not denied, nor did our Lord chide them for it,—it was in his Father's power, not his own,—but the principle on which official standing in the kingdom would be granted was pointed out. Honors would be awarded according to fitness. Rank and position would not make the man, but would be ready for the man who was worthy of them. Prepared places of honor were for prepared persons.

Greatness by service and sacrifice, 41-45.

The ten burst into resentment upon learning of the request of the two, and our Lord proceeds to lay down the principle of true spiritual greatness. Contrasted with prevailing attitudes of civil rulers, greatness and prominence in the kingdom of God come through service and self-sacrifice. Not service merely, but sacrifice too. Serving according to the will of God.

He was the supreme illustration of this himself, in that he made the supreme sacrifice for the sin of the world. This is his first revelation of his death as a ransom.

When will the world learn this lesson of true greatness? Shall we ever grow out of prevailing ideas of success and honor and rank, in the church as well as in society, by way of self-seeking and pull?

"The most dangerous teaching from our Christian pulpits is that we are told to be leaders. We should be told we must be servants. A man is never so small as when he is trying to be great." —Stanley Jones.

Christ does not ask us to go where he has not led the way.

Golden Memory Text—And it came to pass when the time was come that he should be received up he steadfastly set his face to go to Jerusalem. Luke 9. 51.

May 14, 1933

Jesus Asserts His Kingship

Mark 11. 1-10, 15-18

Our Lord's royal entrance into Jerusalem occurred on the Sunday of Passion Week, 1-10, while his cleansing of the Temple and teaching there took place the next day, 15-18.

Assertion of Messiahship, 1-10.

This first Palm Sunday is a critical day for our Lord. It is the last week of his life. He is moving toward Jerusalem, knowing full well the fate that awaits him there. Conceivably he might have fled in an opposite direction, but he knows and obeys God's will for him.

Hitherto he has never courted publicity or honor, but to day he takes a different attitude. He challenges the national attention. It was not a chance, spontaneous demonstration. He offers himself in a last appeal to the ancient capital of Israel. His claim to be Messiah is pictured in the manner of his formal entry. He initiates a course of action which shall literally fulfil in part Zechariah's prophecy regarding the royal entrance of her king into Zion. He allows the impromptu plans for a procession, and listens to the multitudes with true perception acclaiming him as son of David and king without rebuking them. The Pharisees indeed accused him before Pilate (Luke 23.2) of saying he was Messiah a king.

And yet only a little while before he had stated positively and in parable that he was going to Jerusalem to suffer and die, to depart for a far country to receive for himself a kingdom, then to return and reign: all this in order to correct the erroneous expectations of the people (Luke 19. 11).

Conceivably this second course was open to him,—to take advantage of the popular ovation and the presence in Jerusalem of multitudes of friends from the North to assert himself as Messiah and establish himself as king. Why did he not do it?

Was he consistent in his words and actions?

Yes, because it was perfectly true that he was Messiah and son of David and king of Israel, but it was not true that he proposed to establish an earthly kingdom at this time as some thought. Certainly he expected to die! Neither now nor at any time in his career does the record say that he sought to establish the Davidic kingdom, or that he lifted a finger or uttered a word that would start a rising against Rome. An ass, instead of a horse, would imply that he was not a warlike Messiah. But the day is coming when Zechariah's interrupted prophecy (9.9, 10) shall be completely fulfilled!

They call this the "triumphal entry," but he knew—as we do who look back on those events,—that the cry "Hosanna!" ("God bless him!" Goodspeed,) would soon give place to "Crucify him!" How empty was that triumph except as it was all in accordance with God's plan for the salvation of the world through Christ Jesus!

"The truth in the triumphal entry is dawning more and more upon the world. Finally every knee shall bow before him, and every tongue confess his lordship."

Assertion of Messianic authority, 15-18.

After reaching Jerusalem he fulfils he prophetic ministry of Messiah. He asserts authority by cleansing the Temple of commercial abuses and forbidding popular profanation. We all know how difficult it is to keep the commercial spirit out of the church. Who could pray amid such confusion?

How would Lord Jesus be received if he entered one of our cities today?

"The Lord hath need of him" (3). What have we that our Lord needs? Are we ready to hand it over to him in loyal personal acknowledgment of his lordship over us?

What prophecies are being fulfilled today?

Golden Memory Text—Behold, thy king cometh unto thee! He is just, and having salvation. Zechariah 9. 9.

May 21, 1933

Jesus Answers His Adversaries

Mark 12. Lesson portion—28-40

Our Lord is now in Jerusalem during his last week. Beginning at 11. 27 his adversaries including the chief priests, the scribes, elders, Pharisees, Herodians and Sadducees made a continuous drive upon him, questioning his authority, trying to catch him in his words with subtle prepared questions. A slip on his part would have been serious. But he was not to be trapped. He parried their attacks, and turned their weapons against themselves. His answers were Scriptural, and final. No wonder his hearers went their way (12), and marveled (17), and admired (28), and no man dared ask him further questions (34), while the common people heard him gladly (37)!

Love of God and man, 28-34.

The question here propounded was religious, but was also practical to the Jews of that day. Was there any commandment in the Law supreme over the rest? Our Lord did not split hairs, but asserted the centrality of love, with due proportion and relation to God and man. Love was great not by comparison, but by inclusion of the rest. One word love covered our duties to God and to man.

Our Lord goes to the Bible for an answer. First he quotes from the Law (Deuteronomy 6.5) a passage which every devout Jew read daily and carried in his phylactery. But how strange it sounds for a law,—Thou shalt LOVE! Love God with all one's affections and will, and intellect! That is, have supreme desire for and delight in God, so that everything else is secondary: throw one's whole being into it, consecrate one's whole personality to it.

The second part of his answer looks around, as the first part looked up. Again he quotes from the Law (Leviticus 19. 18). Again it is the law of LOVE, love of neighbor: imperative, individual, sincere and constant as self-love. Such love will prevent social wrongs, solve social problems, promote social well-being.

Do not transpose the order! Love of God must be first. Some seem to forget that nowadays in the emphasis upon social service. There can be no second without the first. Love of neighbor flows from love of God (1 John 4. 19, 20).

David's Son and David's Lord, 35-37.

Our Lord now asks a question concerning the Messiah. How reconcile his lordship and his sonship? The answer is in himself, Jesus of history, both divine and human.

Warning against the scribes, 38-40.

A threefold denunciation of these religious leaders: their ostentation in four particulars, their heartless rapacity, their hypocrisy. Instead of serving the people and maintaining high religious and moral standards they used their attainments and their position of honor for personal gratification and self-interest.

Golden Memory Text—Never man spake like this man! John 7. 46.

May 28, 1933

Jesus and His Friends

Mark 13. 33 to 14. 9

Watch, in view of our Lord's return! 13. 33-37.

These verses are the close and climax of chapter 13, which gives account of our Lord's discourse to his disciples on Olivet. His own return in glory is introduced at verse 24.

"Watch," four times repeated, is the keyword of the exhortation. It implies wakefulness, readiness. It also implies work in the interim, and loyalty to the absent master.

The fact of his return is sure, the time unknown: hence the only way to be ready at any time is to be ready all the time.

Plotting his death, 14. 1, 2.

Foes, not friends, appear on the scene: certain of the Sadducees and Pharisees. Read the parallel passages in Matthew and Luke to get full details!

What was their object? How did they pursue it? What restrained them? Selfish fear.

Why did they hate our Lord so?

MARY'S MEMORIAL, 14. 3-9

This is Memorial Sunday.

Picture the home at Bethany, whither Lord Jesus retired each night that last week! John's account (12. 1-8), doubtless written later on when all the participants were dead or out of danger, names Martha and Mary and Lazarus, and so identifies the home.

Mary's act, 3.

It was an act of uncalculating love, wrought on our Lord himself, on her own initiative. The money value was relatively great, but the love and sacrifice it represented were worth infinitely more.

The disciples' criticism, 4, 5.

Criticism not only of Mary, but indirectly of our Lord for accepting her offering. As if anything done for him could be waste!

The criticism was insincere, John 12, 6. Love does not hesitate to give its best. Besides, the claims of the poor should not be set over against gifts to our Lord. Love of Lord Jesus is the strongest motive for helping the poor and needy. Social service that leaves out Christ is never satisfactory.

Our Lord's commendation, 6-9.

Our Lord rebuked their murmuring, on three grounds:

(1) "She hath wrought a good work on me." Her motive was personal devotion. How he must have appreciated this display of love when he was being subjected to the murderous hatred of the ecclesiastics! We do not read that he was favored with many gifts.

(2) "She hath done what she could." This is all he asks of any of us. Mary's prodigal love found this appropriate form of expression.

(3) "She is come beforehand to anoint me to the burying." So her act was prophetic! Our Lord read into it a solemn and affecting meaning. If she was conscious of it, alone among his followers she had understanding of impending events.

How much better to pour out this loving offering while he was alive to appreciate it! Too often we make our gifts when our friends are dead.

This woman friend's act received such unique praise as no other act in the gospel narrative. She gained world-wide, undying admiration.

Personal devotion to Jesus Christ is the heart and essence of Christianity.

People are always inclined to measure an act by its monetary value, but love is not to be measured by the price of its gifts.

Golden Memory Text—Ye are my friends if ye do whatsoever I command you! John 15. 1.

The Bible by Ear

A little girl had learned the 23rd Psalm at school, and her version of the fourth verse was: "Thy rod and thy staff they come for me," and of the last, "Surely good Mrs. Murphy shall follow me all the days of my life."—"Methodist Times."

The David Saga

DR. HARRIS E. KIRK, BALTIMORE

The Surprises of Providence
A Minstrel for a Mind Diseased
The End of a Materialist
The Shining Blade
Diverging Pathways
A Fateful Eventide
The Soul's Second Spring
Remembered Yesterdays
The Final Truth of Life

CHRISTIAN ENDEAVOR TOPICS

Mrs. Ida Q. Moulton, *Gorham, Maine*

Right and Wrong Ambitions

Philippians 1. 21; Luke 11. 43. May 7, 1933

Higher altitude records and longer endurance in the air are what aviators are striving for all over the world.

Spiritualizing the aviators' ambition, Christians are running a race before a great cloud of witnesses, but not for a purpose worldly, to outdo another, but to follow where the Captain of our salvation and the witnesses have left a well-beaten path on the upgrade.

To live to be like Christ is the highest of high ambitions.

* * *

We have read that when in the spawning-season salmon start up the streams in which they were born, as they come to the rapids and dams their way seems to be obstructed, the plan of nature defeated. But the instinct of the fish to lay its eggs will not be balked by any obstacle. Salmon ascend the swiftest rapids, and where dams obstruct their path and what is known as fish-ladders have been built they climb these.

If we are Christians we ought to have within us Christ's indomitable spirit, which, when given a chance, cannot be balked by any outside influence.

* * *

There was once a hunter who started out to hunt a bear. He pursued some bear-tracks for a few hundred yards, but soon he saw some deer-tracks cross his path, and they looked fresher, so he followed them. Soon some still fresher tracks crossed his path, and he left the deer-track to follow them. This happened several times, and the hunter ended by catching a rabbit instead of a bear.

Does this story have any meaning to you who have your life purpose all set? Are you susceptible to the plaudits of others? Are you envious of those who rise above you? These and many other worldly things will deflect you from your course.

* * *

What causes a good ambition to go wrong?

A—fickle mind;
M—oney;
B—linding self-conceit;
I—gnorance and incapacity;
T—rying to be somebody else;
I—mpulsiveness and impatience;
O—verbearing spirit;
N—on-consideration for others.

May those afflicted with the above causes daily pray:

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how!

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how!

Overcoming Problems in Home Life

Ephesians 6. 1-4. May 14, 1933

When a certain gentleman was invited to attend as guest of honor a luncheon for Admiral Byrd he declined, saying:

"I have a standing luncheon date with my wife on this day of the week."

When such mutual consideration for the home folks is shown, problems in the home are easily solved.

* * *

"What's Wrong with Right People?" was the subject of a talk by a man who as a boy had been spoiled in a home of the wrong kind by those we usually consider folks of the right kind. He says:

"If the right kind of parents would give more attention to the high chair they would soon put cobwebs on the electric chair. They find too much fault with what the wrong people do, and not about why they do it, or how they get that way."

Beginnings of impulses and habits in the high-chair years make criminals later.

* * *

There is beauty all around
When there's love at home;
There is joy in every sound
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side.
Time doth softly, sweetly glide
When there's love at home!

Some one has said that one person through living a Christian life and through prayer can bring love and harmony into the most terrible home.

A little lad with his mother was crossing an oiled street just after a heavy rain, and noticing the bright colors made by the water and oil exclaimed:

"O, mother, look at the broken rainbow!"

If all the members of a home let their spirits shine through the prism of love, home problems would be solved and a continuous rainbow of love would be always visible.

P—roblems would be less in the home if there were more discipline. Criminals usually come out of undisciplined homes;

R—espect for father and mother should be shown because they are father and mother, quite apart from whether they are wise or unwise;

O—ur duties are like the circles of a whirlpool, and the innermost circle is home;

B—ewildered home (The) of today has been led astray by its craving for unwise luxury;

L—ack of preparation for home life by father and mother opens a wide door for all sorts of problems in that home;

E—liminate religion from a home and it becomes a heap of wood and plaster;

M—utual surrendering of rights, each member seeking not to be ministered unto but to minister, is a wonderful solvent of home problems;

S—tart a home as you intend to go on, with no favoritisms, a just division of labor, eliminating extravagance, obedience, loyalty and love, and problems will be nil in that home.

What Parts of the World Are Still Without Christ?

Acts 16. 8-13. May 21, 1933

In the rural life of America today there are said to be—

10,000 villages without a church of any kind, Protestant, Jewish or Roman Catholic;

30,000 villages without a resident minister or priest;

13,400,000 children under 12 years of age receiving no religious instruction;

One-half of the population of the nation not connected with any institution representing organized religion.

Dark as this statistical picture is, South America presents one still darker.

* * *

Africa. Africa has a population of 175,000,000 souls. That best organized opponent of Christianity, Mohammedanism, controls many of these souls. If Islam wins in yet unevangelized pagan Africa, the church of Christ will not overcome this handicap in centuries, because wherever this religion goes in any country it practically closes the mind to the gospel.—R. P. A.

* * *

India. India with 300,000,000 or

more souls. Large tracts of that immense country, cities, towns and villages, without Christ. If Christ had visited one village a day in India since the beginning of his ministry he would be only just about completing his visits at this time. 685,665 villages in India alone without him! Appalling need, isn't it?

* * *

Although Alaska, that ice-bound, silent land within the northern zone, has been touched in places by the gospel, its statistical record would be as surprising as the Americas. So also would be the statistical story of all European and Asiatic countries, and the "waiting isles."

What darker picture could be presented than that of a country celebrating its Christmas by pulling down churches, as Russia did during the Christmas season of 1932?

* * *

We are told that the world is open to the gospel as never before. Writes Rev. Joseph Moulton, who has spent 14 years as a missionary in India:

"The real reason why there are still places in the world without Christ is because those sections which have been for generations under Christian influences have not yet adopted the Jesus way in many aspects of their everyday life. The Orient will become Christian when we become Christian. Professing Christians are not practising what they preach. In our attitude toward war, race, social, national and international problems we say one thing and do another. We talk about the elimination of war as a policy, and the Orient knows that we are better prepared for war and with more deadly weapons than we were 15 years ago. We preach about applying the principles of Jesus to our racial problems, and the Oriental knows that we have excluded him from the privileges of citizenship because of his color."

How May We Be True to the Missionary Spirit of Jesus?

Matthew 28. 16-20. May 28, 1933

A family were gathered around a beautiful radio to listen to songs from "over the seas." The switch was snapped on. They waited and waited. Suddenly a ten-year-old lad exclaimed:

"No wonder we do not get anything! We've not connected up with the electric light socket."

The connection was made and beautiful songs filled the room. And so, "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses." What a high and holy honor to be channels through which Jesus' spirit can flow even to the uttermost parts of the earth, awakening lives to the beauty and loveliness of Christ Jesus, and inspiring them to sing the songs of the kingdom!

* * *

A native student in a non-Christian land said to a missionary:

"My own religion knows no mercy, and when I find, as I often do, that temptation is too strong for my frail being I wish I knew a God who would be kind to me."

The missionary carries the Christianizing force of mercy and kindness through orphanages and hospitals and numberless humane agencies. They also take up the cause of the neglected, and wave the enchanter's wand of good will to all over the downtrodden and oppressed. All this is in complete accord with the spirit of Christ.

* * *

After an African had heard of the wonderful achievements of the white man through the late Dan Crawford he remarked:

"To be better off is not to be better."

Mr. Crawford, commenting upon the remark, said:

"Build a castle or a cottage, it is only a covering for the body. We are only traveling through this world, and the bigger the pile we pile up the harder it is to leave it. There is a way to take our pile with us, that is, by changing it into the currency of the country to which it is going."

Jesus said: "Seek ye first the kingdom of God . . . and all these things (necessities of life) will be added unto you." He did that himself. Countless followers have done it. Why not you? It is true to facts and to his spirit.

* * *

Said a native of a non-Christian land:

"A Christian missionary is like a mango tree, which puts forth its blossoms and then weights its branches with fruits. For itself? No, for the hungry who come to it for food. By and by the tree is assailed with clubs and stones. Its leaves are torn and its branches are bruised and broken. It is stripped bare. But does it resent this cruel treatment and refuse to yield fruit another year? No, next year it is more fruitful than ever. So is it with the Christian missionary. So is it with the Jesus man he tells us about."

Re-read Jesus' life, dear friend, and see if you are willing to share such rebuffs and violence as were given your dearest friend Jesus!

ALMIGHTY God, grant, we beseech thee, that we whose trust is under the shadow of thy wings may through thy power overcome all evils that rise up against us! Amen.

Her Future

MISS FAYE KILPATRICK

More than 1700 girls attended the Presbyterian Mission schools in Siam last year. Many of them were sent by parents who do not want their daughters to become Christians. Why do they support schools pursuing an avowed aim with which they are not in sympathy? It is no longer a question of mission school education or none, for in every station there are now other schools for girls, and the fees in the Christian schools are at least as high as in those other schools. The parents do not overlook the difference in religion, but their choice of a school is influenced by their plans for their daughters' future.

Is she to be trained to earn her living?

"I want my daughter to come to your school because the graduates of this school are known everywhere as successful teachers."

"The hospital staff say that the girls of your school make good nurses. Some Siamese girls stand by helplessly in the face of the simplest practical duty, but you teach them to wash dishes and to take hold of a task and do it thoroughly," says the parent as he brings a small child to boarding school, where for the first time in her life she is not waited upon hand and foot.

She learns the art of self-reliance that her father admires, and often also an ambition and independence that go far beyond his wish. "You know enough now," he is apt to say when she finishes high school, but one daughter has given up a good position after teaching three years in order to take the Arts course at the University, and another, who has taught nine years, is asking her father to send her to a woman's college in India.

The home she plans for her future will be better than her mother's. "I am marrying him because I can trust him," a girl said recently, defending her choice of a husband. "I do not want my home to be like my mother's or like that of any of my aunts, with many wives."

The new home will be attractive. No trouble is felt to be too great to make it so. Foreign magazines are taken, patterns followed, recipes tried, books on child care studied. Music is appreciated, sometimes a radio installed, and a piano as a graduation present is not unknown.

Not many years ago the well educated young man looked for a wife who would be a patient Griselda, but nowadays the

(Please turn to page 232)

SELECTED THOUGHTS
FOR THE QUIET HOUR

MONDAY, MAY 1st. *I will sing of thy power, yea, I will sing aloud of thy mercy in the morning! Psalm 59. 16.*

A singing heart in the morning brings cheer and courage for the day. Even as on your bed you greet the morning light, thankful for the joy of living, have a singing heart and utter your soul in song! Long ago I got my cue from Bunyan:

"The Pilgrim they laid in his chamber, whose window opened to the sun rising. There he lay until break of day, when he awoke and sang."

So I begin the day with a song, and often in an undertone the spirit of it keeps singing in my soul all through the day.—Wilbur P. Thirkield.

TUESDAY, 2nd. *Let none that wait on thee be ashamed! Psalm 25. 3.*

Many miss God's guidance by doing things too soon. Had they waited until God had enabled them to see clearly, under the illumination of his Holy Spirit, they would have avoided mistakes which brought disaster in their train.—R. A. Torrey.

WEDNESDAY, 3rd. *God commendeth his love toward us in that while we were yet sinners Christ died for us. Romans 5. 8.*

Pray that many whose hearts are torn by the sorrows of sin, and who are charging God foolishly, may be brought to the end of themselves, and receive the Lord Jesus Christ their only Saviour!

THURSDAY, 4th. *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. John 8. 31, 32.*

Faith, not scholarship, is the bridge that unites the sinful soul with an infinite Saviour.

FRIDAY, 5th. *The people therefore that stood by and heard it said that it thundered. Others said, An angel spoke to him! John 12. 29.*

Men react in the same way to the Bible. To some it is only another book, to others the very Word of God. To some the church is but another organization, to others, a place where they can commune with their Lord. To some prayer is a meaningless repetition of words, to others it is fellowship with an eternal Father. It should, therefore, be our earnest effort to attain that sensitiveness of soul that will enable us, whenever and however God speaks, to recognize his voice, and obey it.

SATURDAY, 6th. *We believe and are sure that thou art the Christ, the Son of the living God! John 6. 69.*

Faith in Christ is founded upon facts. "We believe" is coupled with "We are sure." The benefits of God's salvation in Christ are to be had by faith. The most dangerous state is that of living in rejection of the Lord Jesus Christ.

SUNDAY, 7th. *He that winneth souls is wise. Proverbs 11. 30.*

To point others to Christ is to fulfil a blessed mission. If some soul in the blissful abode of heaven shall say to you or to me, "You led me to Christ," will it not be a joy in which we can rest eternally? A troubled life, and you tell the truth of Christ's care. A man or woman who is not in the fold, and you give the invitation. A sinner, and you point to the cross and sin is forgiven. Surely that is to make life worthwhile!—Floyd W. Tomkins.

MONDAY, 8th. *Christ liveth in me! Galatians 2. 20.*

Live out thy life within me,
O Jesus king of kings!
Be thou thyself the answer
To all my questionings!

TUESDAY, 9th. *And she answered and said unto him, Yes, Lord, yet the dogs under the table eat of the children's crumbs! Mark 7. 28.*

Faith is not only conscious dependence: it is also the vigorous initiative of the soul, the high courage that is not daunted by apparent impossibilities. It is the heroic element in the Christian religion that dares to say that the only impossible thing in the universe is the indifference of God.—J. H. B. Masterman.

WEDNESDAY, 10th. *Then I said, Ah, Lord God, behold, I cannot speak, for I am a child! Jeremiah 1. 6.*

Pray that your reluctance may be conquered by God's willingness! Pray that he will put words into your mouth and the necessary strength into your heart!

THURSDAY, 11th. *What servant ever serveth at his own charges? 1 Corinthians 9. 7, R. V.*

No king ever provided for his soldiers more richly than our king does. The open hand of faith is filled by him as often as the need arises.—Hubert Brooke.

FRIDAY, 12th. *My God shall supply all your need according to his riches in glory by Christ Jesus. Philippians 4. 19.*

Large numbers of men and women today have come to a place in life when, like Christian in "Pilgrim's Progress," they are in danger of being flung into the dungeon of the castle of Giant Despair. Such is not a time to give up. Rather is it a time for courage, and determination, and faith, and prayer. The resources of God are not exhausted.

SATURDAY, 13th. *And one cried unto another and said, Holy, holy, holy is the Lord of hosts! The whole earth is full of his glory! Isaiah 6. 3.*

Dark were the days when God lit a bright lamp of hope in the person of Isaiah, the seraphic prophet. A knowledge of God's holiness is one of the fundamental prerequisites to effective service for God.

SUNDAY, 14th. *This man's religion is vain. James 1. 26.*

A man has no right to call himself a Christian unless the virtues of Christianity are in his life. I do not ask for degree, but I do ask that they be there. If you have a plant in a pot that for ten years through summer and winter, sunshine and cloud, rain and shine, has never put out a leaf or shown the least symptom of life, what reason have you to believe that it is alive at all? It looks uncommonly like a bit of dead stick.—Alexander Maclaren.

MONDAY, 15th. *If God be for us, who can be against us? Romans 8. 31.*

One heart-prayer can bring more than twelve legions of angels to our help if we be lovers of God and if we have entrusted him with our life. Yea, though we have sinned, and slipped, and half fallen, we shall be saved in our reeling, and instead of falling leftward towards hell we shall fall rightward towards the altar, and in prayer our souls shall be delivered and saved.—Joseph Parker.

TUESDAY, 16th. *And behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? 1 Kings 19. 9.*

It is a question that all of us may well ask ourselves frequently. In this manner we will be helped in our efforts to determine the purposes which God has for our lives, and it will lead us to endeavor more faithfully to fulfil these purposes.

WEDNESDAY, 17th. *And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last. John 8. 9.*

Whenever conscience calls a halt it is

no place for reason to debate the question. The way ahead is no thoroughfare.—Charles Craddock.

THURSDAY, 18th. *He that doubteth is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. Romans 14. 23.*

Then the man of faith must do nothing upon the basis of doubt. The doubtful thing that I have played with and wondered about must be cut off, however wrong or right it may seem. I must live upon the principle of a simple faith in my Lord and Master, with immediate and ready answer to every demand of his gracious will.—G. Campbell Morgan.

FRIDAY, 19th. *Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation! Habakkuk 3. 17, 18.*

This is an expression of beautiful faith. It is not easy to hold to our reverence for God and to love him "when all things seem against us to drive us to despair," yet there is just the test. A fair-weather Christianity is of little avail to please God or to give us comfort and help.—Floyd W. Tomkins.

SATURDAY, 20th. *Be glad in the Lord and rejoice, ye righteous, and shout for joy, all ye that are upright in heart! Psalm 32. 11.*

If you are following the Lord fully, trusting him entirely, yielding to him continually, listening to him constantly, obeying him heartily, delighting in him wholly, and seeking to please him unreservedly, then your soul is right!

SUNDAY, 21st. *The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, settle you! 1 Peter 5. 10.*

Just as God is the center of the universe, the one source of its strength, the one guide that orders and controls its movements, so God must have the same place in the life of the believer. With every new day the first and chief thought ought to be, God, God alone can fit me this day to live as he would have me!—Andrew Murray.

MONDAY, 22nd. *Set your affections on things above, not on things on the earth! Colossians 3. 2.*

Paul wrote to the Colossians not only to think on things above, but to set their affections on them, to seat them there, as Christ is seated at the right hand of God. Such seeking of things above implies deliberate withdrawal of affection from lower objects, and transfer of desire and delight, preference and purpose, to the higher. Nothing lower than God and heaven deserves to be central and controlling.—A. T. Pierson.

In Partnership

Man ploughs and plants and digs and weeds,
He works with hoe and spade;
God sends the sun and rain and air,
And thus a garden's made.

He must be proud who tills the soil,
And turns the heavy sod;
How wonderful a thing to be
In partnership with God!
—*Ida M. Thomas.*

TUESDAY, 23rd. *To all that be in Rome, beloved of God, called to be saints . . . Romans 1. 7. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. Ephesians 4. 1.*

The two texts suggest the relations between character and calling. These should match each other. Character is the voice that sings the song, calling is the accompaniment on the instrument. Every man should learn to combine the two in a beautiful harmony.—E. Y. Mullins.

WEDNESDAY, 24th. *I will meditate in thy precepts, and have respect unto thy ways. Psalm 119. 15.*

Meditation is simply thought prolonged and directed to a single class of objects. Of what vast consequence is it whether such meditation is fixed on what is pure, true, guileless, elevated, or on what is defiling, debasing, degrading! How sure an index of what one really is at heart would be supplied if the character of his habitual meditations were known!—A. T. Pierson.

THURSDAY, 25th. *God was in Christ, reconciling the world unto himself. 2 Corinthians 5. 19.*

When did God say, By the exercise of a potter's right I will break you, the soul, in pieces, although you want to be preserved and saved? When did Jesus Christ ever say to any man, You want to be saved, but I do not want to save you: I doom you to everlasting alienation from the throne of light and the scepter of mercy? Never!—Joseph Parker.

FRIDAY, 26th. *Peace I leave with you, my peace I give unto you! John 14. 27.*

The peace which Christ desires his disciples to enjoy is that which characterized himself: the same serenity in danger, the same equanimity in troublous circumstances, the same freedom from anxiety about results, the same speedy recovery of composure after anything which for a moment ruffled the calm surface of his demeanor. This is what he makes over to his people. This is what he makes possible to all who serve him.—Marcus Dodds.

SATURDAY, 27th. *They shall mount up with wings as eagles. Isaiah 40. 31.*

Who shall? They that wait upon the Lord. And waiting on the Lord is not a mere passing call, but an abiding in him. Waiting is not so much a transient action as a permanent attitude. They who thus wait upon the Lord shall be endowed with mysterious but most real equipment. They shall obtain wings.—J. H. Jowett.

SUNDAY, 28th. *Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ: to whom be glory for ever and ever! Hebrews 13. 20, 21.*

The writer of the epistle closes his whole argument and all its deep spiritual teaching with the benediction, "The God of peace"—listen!—"make you perfect in every good work to do his will." Does not that include everything? Can we desire more? Yes,—"working in you that which is well-pleasing in his sight," and that through Jesus Christ.—Andrew Murray.

MONDAY, 29th. *This is the message that ye heard from the beginning, that we should love one another. 1 John 3. 11.*

Human love is generally confined to those who attract us: God loves those who repel. Human love expects to receive again some answering response: God loves whether there is response or not. Human love is apt to change and be fitful: God loves with a never-dwindling flame. Let us each day seek an opportunity of manifesting in undiluted beauty this holy love!—F. B. Meyer.

TUESDAY, 30th. *Prepare the way, take up the stumbling-block out of the way of my people! Isaiah 57. 14.*

Then the blessing would come! Then the windows of heaven would be opened! Then what men have asked for in prayer, what ministers have sought for in preaching, what God so desires to give to his people, a genuine revival of religion, would be upon us!—J. Wilbur Chapman.

WEDNESDAY, 31st. *Where two or three are gathered together in my name, there am I in the midst of them. Matthew 18. 20.*

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord himself was there.
He came to redeem the pledge he gave,—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they counted but two or three.

BIBLE NOTES FOR DAILY DEVOTIONS

Ex-President W. Douglas MacKenzie, D.D., *Hartford, Conn.*

MEDITATIONS ON THE HOLY SPIRIT AND THE CHURCH

Monday, 1st. Joel 2. 28-32.

1. The great Christian conceptions of the Holy Spirit had, like everything else in human history, only dim and obscure beginnings. The idea of "Spirit" has an origin which seems to us simple and even crude. In perhaps all languages the word for spirit meant at first the wind that blows in the outer world. Then it meant that form of wind which is man's breath. Because at death man's breath passes out and the body lies helpless and ready to corrupt it was natural to say that his breath is himself, and thus the Hebrew word *ruach,* the Greek *pneuma,* the Latin *spiritus,* came to mean not merely wind, not merely breath, but that part of man's nature which passes out of the body, which is the real man, and therefore itself does not die.

2. Since the breath of man is the seat of his living power or energy it was natural to think, again, that the great being who is the cause and ruler of all things must have a similar but vaster power. He too must have vitality, energy; and what could be more appropriate than to apply to the power and vitality of God the word which expresses the power and vitality of man, namely, breath or spirit? Hence the Hebrews learned to speak of the spirit of Jehovah or of God, and from them came its rich and glorious usage in the New Testament and in Christian experience.

3. The passage in Joel is in a way a kind of literary bridge between the Old and New Testament understanding of the Spirit of God. For here there is a forecast or promise of the great day when the spirit or vitality or power of God will become in a new way the source of man's highest energies and the noblest qualities of his life. And that forecast was fulfilled when Christ came and bestowed upon men his Spirit, the very breath of God's eternal life.

Help us, O Lord, as we meditate this month, day by day, upon thy Spirit to receive with humble hearts the fulfilment of thy promise! In Christ. Amen.

Tuesday, 2nd. Genesis 1. 1-5; Psalm 104. 30; Isaiah 40. 13.

1. These are probably the first scriptures in history which gave this sublime account of the origin of the world. It is given in pictorial form of course in Genesis, as was natural. There is a preceding chaos, "waste and void," a universe that is not a universe, something we cannot picture. Over it and upon it comes the Spirit of God. God of course is presupposed. He is the eternal One whose existence cannot be explained because it is the supreme fact on which all other facts depend. He the eternal living One spontaneously sends forth his own Spirit (Isaiah 40. 13). That means that the energy, the vitality of his self goes out to lay hold of that chaos and fashion the order, the beauty of the creation.

2. It is remarkable that he is represented as sending forth this creative Spirit through a spoken word. That is, of course, the way in which the breath or spirit of a man expresses its own energy in the highest way. It is not by wielding a club or lighting a fire that man began his true life as man. It was through articulate speech. Even today that is the substratum of all human achievements. All social life, all knowledge, all instruments and ways of civilization flow always from the spirit of man through the channel of the spoken word. You cannot think of any other greater force than speech, because even to think of it is to name it in a word.

3. So God said, "Light be!" and "light was." That is the poet-prophet's way of picturing the act of creation. His Spirit brooding over dark nothingness *said* a word, and behold, the rise of all creation! That is why the Bible always speaks of creation as a moral work. Its order, its beauty, its grand power flow from the breath, the spirit, the very self of God. He utters his will, and the furthest stars as well as the noblest of his created children have begun to exist.

Before the eternal majesty of thy Spirit we humble these hearts of ours, O God, creator and Lord and Saviour of all! Amen.

Wednesday, 3rd. Genesis 1. 26-28; 3. 7; Ecclesiastes 12. 7.

1. The Old Testament uses two words to describe the higher part of man's nature, namely, those translated as soul and spirit. We can see the latter even described as a divine gift, something that goes out from God himself, as when we read that "Jehovah God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This is of course a realistic way of describing man's origin from the nature of God. The image is carried on when we read in Job (27. 3) "The spirit of God is in my nostrils," or when the psalmist sings (Psalm 104. 30), "Thou sendest forth thy Spirit, they are created." It is even said that when man dies his spirit returns to God, as when the water of an arm of the sea goes back to the ocean at low tide.

2. These various images are necessarily incomplete and only suggestive of greater truths than any one earthly symbol can express. As A. B. Davidson says: "All this seems to mean that vitality in all creatures is due to God, to God's operation. God is the source of life, and as God he is continually communicating his life. But God in operation or efficiency is the Spirit of God, and God's operation in giving the creature life is the entrance of his Spirit into the creature."

3. We have a right to say, however, that it is what we call the spirit in man that is the reflection of God himself as spirit. It is in that that we must seek for the image and likeness of God. For it is in man's capacity to think, to feel, to purpose, that we have his capacity for open communion with God. "Spirit with spirit can meet." There, as the poet saw, is the deepest conceivable form of intimacy between creature and creator.

O thou great Father who art spirit, grant such faith and sincerity that our constant communion with thee shall be in spirit and in truth! In Christ's name. Amen.

Thursday, 4th. Psalm 8; Exodus 31. 3; Job 32. 8.

1. Our modern knowledge of the facts does give us a deeper insight into man's relations to nature. We are aware of the long ages that have passed since man appeared on the surface of our planet, and of the slow laborious steps by which he emerged from the most primitive conditions of life and the dawn of his intelligence. But we are aware also that from the beginning there has been in man the capacity for unlimited development. What is called the reflective mind does not seem to exist even in the high-

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

est animals, with all their intelligence. As Elihu says (Job 32. 8), "There is a spirit in man, and the breath of the Almighty giveth him understanding." The recognition of that fact at once distinguishes man from the rest of creation and at the same time reveals his constant dependence on God for the exercise of his peculiar endowments.

2. The Old Testament scriptures contain many references to the fact that this Spirit of God appears most clearly in those who are most highly endowed. Frequently reference is made to the fact that wisdom is a gift or manifestation of this Spirit. Even artistic genius, as in the case of Bezaleel, is said to be a gift of the same Spirit. And in the book of Judges it is constantly asserted that the heroic men who judged or delivered Israel from oppression were actuated by the Spirit of the Lord.

3. Is it not well that we should go back over and over again to these great truths? Our minds are created by that Spirit. Our varied endowments are his gift. What we call genius is more than a merely natural product, if, indeed, we can describe anything by that adjective fully. It is an act of the creator Spirit, and woe to the man who ignores that fact and makes his peculiar gifts the weapons of selfishness or of evil to his fellow men! A genius who works devastations like Napoleon, or writes corrupting books, is degrading the spirit which God bestowed for noble and holy ends.

We beseech thee, O Lord, to arouse all men and women who have superior endowments from thy creative Spirit that they may use them for ends worthy of thee! In Christ's name. Amen.

Friday, 5th. Isaiah 6. 1-8; Ezekiel 2. 1-3, 7.

1. These passages could be paralleled with many others which mark out one of the most remarkable phases of human history. Among those ancient Hebrews over a period of hundreds of years, from the day of Moses to the close of prophecy, there appeared men who claimed to have received direct messages from God. That they were not mere enthusiasts, self-seeking, and playing upon the superstitious minds of others, is proved by the continuous development of divine truth through them, and by the quality of the messages which they delivered. Taken as a whole and in their progress from age to age and from truth to higher truth, they are worthy of God and constitute a real revelation of his character and his purpose not only with Israel but with all mankind.

2. The fundamental thing to note is this, that all the prophets spoke for Jehovah of Israel to the people who were in a covenant or agreement with him. Everything in prophecy depends on that essential fact in the situation. It implies that God has entered into bonds to give to them as his people every kind of blessing which they can desire and which is at the same time worthy of him. There is the heart of the whole situation: What is it to be worthy of God? The answer is found in an ever-growing revelation of his character and his purpose not only with Israel but with mankind as a whole.

3. The prophets are therefore concerned supremely with the will of God and Israel's attitude to that will. "Be ye holy because I am holy!" is the heart of the message. How righteous they must be if they expect him to be perfectly righteous, how pitiful if he is to pity them! It is as they learned more and more of the divine character that the prophets were inspired to declare to Israel what his purpose must be, and to teach them to expect from him ever greater and more glorious manifestations of his grace in a world of sin.

We praise thee, who didst by divers portions and in divers manners speak through thy prophets by the inspiration of thy Holy Spirit! Amen.

Saturday, 6th. Isaiah 11. 1-5.

1. The prophets of Israel were the first people to believe in a God of the future. This arose from their inspired conception of him as the creator and lord of all. As the holy One who rules the ages he must have a purpose whose fulfilment lies in a time to come. As they brooded over this, new vision and vast hopes began to stir in their breasts which no man had ever glimpsed before. They gave these forth to the people as words that Jehovah had given them. The essential feature of all their promises was that Jehovah himself would be the supreme power. Whatever agencies he might employ this must be realized, that they are his agencies carrying out his will toward Israel and even toward other nations.

2. Among these visions of a glorious age which scholars now describe under one term as the Messianic hope, was the picture of one personality who would be appointed to supreme authority under God. He would come, they sometimes thought as in this passage, from the family of David. In Psalm 72 he is described without reference to his lineage, and in terms implying a divine quality and authority. In Psalm 2 Jehovah addresses his king on Zion as "My Son." And there are other references in psalm and prophetic vision to the same general conception.

3. But the significant feature of this prospect, as Isaiah describes it, is that upon him who is to represent the Lord as judge and saviour the Spirit of Jehovah "shall rest." Apparently we have here a still further and higher development of the idea of the Holy Spirit. There is a living presence which represents God himself and which fills this royal personage with full equipment for the functions of a universal kingship. Elsewhere this is called the anointing with the Spirit, the pouring out of God's own Spirit upon one who is to act in God's name.

Let us ask and wonder whether if we pray that we may have his Spirit we really mean what that implies!

We pray thee, O God our Father, that we may see in Christ our king anointed by thy Spirit to save us all! In his name. Amen.

Sunday, 7th. Isaiah 42. 1-4.

1. Here we have one of the most sublime of all conceptions in the Old Testament. It is so great and so glorious that the Jewish theologians were deeply perplexed by it. No one could grasp its real meaning until he came, even Jesus Christ, who alone could fulfil its prophetic picture and enable all men to stand in awe and humility before its glory. Even now scholars differ among themselves as to what the prophet meant exactly by the name, the servant of Jehovah, who is described in several chapters of the second part of Isaiah, the climax being found in the majestic and terrible 53rd chapter. Here we have this mysterious being, whether Israel as a whole, or the faithful inner group of true Israelites, or some one who is worthy both to represent God before the world and humanity before God.

2. How excellent are his qualities! He is one so loyal and pure and true that the soul of God is moved with joy in looking upon him. The divine Spirit is the spring of his life, the secret of his supernal quality. And that Spirit, which always speaks the creative word, will speak even through his greatest servant to establish his rule over the hearts and lives of men.

3. But let us see how different is this method from that of all earthly rulers and conquerors! No clanging of shields, no charge of cavalry, no shedding of blood, no wrecking of homes! This conqueror will go about his utterly strange task in an utterly strange way. Quietly will he go from street to street. Kindly will he deal with broken hearts and desolate lives. Hard and long may be this road to a victory over the heart of mankind, but his zeal will not burn low, nor his spirit be dismayed. For he has in him the spirit of God which cannot fail, even at long last, to win the children of his love to come home under the sway of God.

O thou living God, we thank thee for this vision of thy patience and unbroken will of kindness in the gift of thy servant who is Saviour of thy world! Amen.

Monday, 8th. Isaiah 61. 1-3.

1. All revelation is poetical. As the voice of the infinite God speaking to the finitude of man it has to use symbols, pictures, various figures of speech to make the unseen, greatest realities real for the minds of men. The Bible is filled from end to end, from the pictures of creation in Genesis to the pictures of the heavenly city in Revelation, with illustrations of this glorious way of disclosing the things that are unseen and eternal to our mortal vision. This passage is one of the most thrilling examples of what has just been said. So great are its qualities that our Lord himself used it as his text for that first sermon in the synagogue of Nazareth, his home town. And many of its clauses and single phrases have passed into general literature and have become almost current coin among thoughtful religious people.

2. The great message is delivered to a people in exile. They are living under the apparently relentless and irresistible power of an all-devouring empire. How can they do anything but wail over their desperate condition? With ashes on their heads, with garments of mourning, with downcast faces and heavy hearts, they spend their long days in perpetual grief and gloom. But suddenly they hear a new voice, a man whose words burst on them like sunshine on a dark day. It was a great day in the life of that nation when the news was proclaimed. George Adam Smith says: "The Greek term from which we have evangel, evangelist and evangelism originally meant good news, but was first employed in a religious sense in the Greek translation of our prophecy." We are (as it were) at the birthplace of the idea of a gospel, an announcement of the actual grace of God to a helpless race.

3. No wonder that the prophet calls on men, even there where they have suffered untold misery, to be up and doing under new skies. Wear garlands and not ashes! Put away garbs of grief and don your robes of gaiety! Anoint yourself with oil as for a feast day! For the Spirit of God has laid hold of a prophet man, and you are listening to the promises of the Eternal, the Almighty, the all-gracious too. The hour of salvation has come!

O Spirit of the Lord Jehovah, send forth thy light and thy truth to the ends of the earth, that all exiled souls may be restored to their homeland! Through Christ. Amen.

Tuesday, 9th. Psalm 51. 10-13, 17; 139. 7.

1. We have seen that the Old Testament proves how gradually there was opened up to men the conception of the Holy Spirit. First there came the idea that there must be in God something that corresponds to the breath of man, the spirit. Then arose the idea that the spirit is some part of God (as it were), some element in his nature which he can send forth whithersoever he will, and call back to himself. That seems to be the stage which had been reached when these two psalmists put their great spiritual experiences of the divine presence into song.

2. Each of them had known what it is to have in his soul a presence, a power, impelling him to peace of mind and to holiness of living. That presence is not just his own will: rather is his own will moved by that other will. And yet he knows that his will is not yet completely absorbed in that other will, for the heart of the one psalmist is not thoroughly clean, and the heart of the other is not thoroughly at rest, although each knows that cleanness or rest is the gift of that presence.

3. So each of them cries out that the living Jehovah may take full possession of his soul. "Create in me a clean heart" means "Take not thy holy Spirit from me." "Whither shall I go from thy Spirit?" means, How can I get away from thy presence? The Spirit of God is God himself, and yet in such a sense that he can send forth his Spirit to deal with each human being individually. It is this intimate, individualizing relation of God to each of us which the idea or doctrine of the Spirit brings home to us. And it is our "broken spirit" which cries out to his ever merciful and generous Spirit, who will not despise our weakness or our tears.

We praise thee, O God, who hast assured us in the gospel of our Lord Jesus Christ that far from despising us in our defeat and in our moral defects thou wilt deliver us by the power of thine eternal and holy Spirit! Amen.

Wednesday, 10th. Nehemiah 9. 16-20; Isaiah 63. 10, 11.

1. In both these passages we have reflected that absolutely unique situation as between God and man which pervades the whole of the Old Testament. From the days of Moses onward there is a mutual dealing between Jehovah and Israel. It is Jehovah who in his unaccountable freedom has chosen to establish unique relations between himself and this people. It is this nation which has alternated throughout its history between loyalty and rebellion, between humble, obedient trust and proud idolatrous self-will. When the inevitable days of retribution came, then the people under prophetic guidance recalled the past. (Isaiah 63. 11 should read "They remembered.") They recalled those acts of divine favor, those wonders of national prosperity, those visions of a glorious destiny painted by the lavish promises of his messengers.

2. But here in Nehemiah and in Isaiah a deeper meaning and a keener poignancy is given to this agelong controversy. A new idea begins to dawn on the minds of men which is itself the faint prophecy of Calvary. This remarkable idea is that Jehovah is not like a mere autocratic potentate who looks on his subjects as mere tools which he will use when they are good and destroy without grief or ruth when they are bad. No! The Spirit of Jehovah, this new kind of king, can be grieved. When he gave his good Spirit, to instruct them (Nehemiah), that implied an intimacy of interest far other than the selfish claims of a heartless despot. Even when he turned to be their enemy, as Isaiah puts it, his Spirit was grieved. The "Spirit of his holiness" was (as it were) wounded and in pain.

3. This, as we said above, is a new idea of the attitude of God. It means that through the doctrine of the Spirit a deeper insight has been given into the reality of the divine love for his people, and into the fact that if he has joy in their goodness he must also have pain, real and immeasurable grief, when he sees them wild and blind, guided only by lower impulses and earthborn passions.

We, who are of one blood with Israel and with all men, pray that thy Spirit may never fail in that grace which bears grief and forgives, which sees sin only to destroy it by enduring its cross. In the blessed name of Christ. Amen.

Thursday, 11th. Luke 1. 15, 41, 67, 80; 2. 25, 27, 36

1. In previous meditations on the Holy Spirit we have selected a few passages from the Old Testament to illustrate how in those long centuries men learned to speak more and more distinctly of the Spirit of God. The climax seems to have been reached as the result of Israel's experience in exile. To be sure, there had long prevailed the belief that the true prophets were recipients and agents of the Spirit of Jehovah. It was a further step when it was felt that the same divine Spirit brooded over the history of the whole people, and that God was thus present with them in Assyria as truly and as intimately as in Judea. There were glimpses also of the day when all flesh would have that experience of the outpouring of God's Spirit; and even of the still deeper fact that each child of the human race might be brought into that inward relation, which only prophets or other exceptional persons enjoyed hitherto.

2. When we pass on to the New Testament we find ourselves in a new world even as to the presence and meaning and power of the Holy Spirit. From beginning to end of it we are made aware that something has happened to our world which has set up new relations

between God and man; and these relations are stated in terms either of Jesus Christ, or the Holy Spirit, or both. The new note is struck in the group of stories which gather around the birth of our Lord, especially as these are narrated in such exquisite fashion by St. Luke. Here we have a phenomenon which had not occurred for hundreds of years, the revival of the prophetic spirit. Jehovah is once more speaking through individual men and women: the father and mother of John the Baptist, Simeon, Anna, and of course John himself the forerunner of the Messiah.

3. We do not know where Luke found the contents of the first two chapters of his Gospel. He seems to have spent at least a large part of the two years when Paul was a prisoner at Cæsarea in Palestine, perhaps visiting Antioch. And it was then that he must have had intimate fellowship with the Christians of Jerusalem and from them that he got the materials which neither Matthew nor Mark contain, and the first part of the Acts of the Apostles. It is he who records in the verses before us that "as the moment of the incarnation drew near men and women in Israel found themselves lifted up by the Spirit into new regions of thought and endowed with new powers of expression."

O God, pour out upon our generation in these dark years the riches of thy Spirit, in the name of Jesus Christ, our Lord! Amen.

Friday, 12th. Matthew 1. 18-21

1. The two events which have most completely fascinated the imagination of the world are the birth and the crucifixion of Jesus Christ. Of the former we have the most thrilling evidence in the feast of Christmas and in the genius lavished by the great artists on pictures of the Madonna and her child. The story of the Virgin Mary and her babe has contributed immeasurably to the glory of all motherhood and the increasing love of the race for childhood as such everywhere.

2. The story of Bethlehem moves around the idea that Jesus Christ was a being who already existed as the Son of God and could not enter into the conditions of our human experience by ordinary generation. Hence it was believed that it required an unique internal act of the creative Spirit of God to begin the development of this new person in the womb of Mary. Some Christians find it hard to believe that this physical miracle occurred. But they believe in the supreme miracle or mystery that even if Jesus was the son of Joseph, yet by the power of the divine creator the person of the Son of God was even at his conception made organically one with the human Jesus.

3. The fundamental idea is to realize that the same Spirit that brooded over chaos in Genesis has now begun the new and higher creation. For the fact of the incarnation, that the Son of God became man in the person of Jesus Christ, means the beginning of a new age. The whole nature of mankind is to be remade from that power which entered history when Christ by the Spirit of God emerged into the course of our human life and redeemed us for an eternal life.

O thou who didst of the divine Spirit and of thine own will become flesh, we humble ourselves before thee, praying that we may be born again of thy Spirit! Amen.

Saturday, 13th. Matthew 3. 13-17

1. We are told in the Gospel according to Luke that while still a young child Jesus "grew, and waxed strong, becoming full of wisdom: and the grace of God was upon him" (2. 40). And again that after his 12th year "Jesus advanced in wisdom and stature, and in favor with God and man" (2. 52). We are left to surmise, and yet on reasonable grounds, some of the conditions of his experience. We know that he knew no sin, and that he grew up in the consciousness that God was his Father in an unique and supreme sense. These facts must have given him many practical problems in his family, social and business relations. We may think that it would help us to know what they were and how he solved them. But we have something better than such knowledge to guide us, even his own Spirit.

2. We can assume some things about those unrecorded years. First, that as a deep student of the Scriptures and especially of the psalms and the prophets he was much concerned with all those numerous references to the Spirit of God, a few of which we have been considering. He knew that when he recited the 51st psalm he must use the language as we all do, but in a sense appropriate to his personal relation to God. He could not confess sin in the same manner as his fellow worshipers, but he could say, "Take not thy holy Spirit from me" (Psalm 51. 11). He could realize that in his case the prophecy about putting the divine Spirit within a human heart was fulfilled.

3. And yet he knew also that the ancient hope was that some one would be sent from God who would be "anointed" as true king of Israel as the final prophet, who would not only make promises, but himself fulfil all the promises of God. Hence when he went down to the Jordan to unite with the sincere and spiritual portion of the people in confessing national sin and accepting baptism, it may have been with the conviction that the hour for his mission had begun. None saw what happened save John and Jesus when the Spirit of God came in a new flood of power and authority upon him. But he heard the voice of God the Father calling him beloved and sending him forth to found the kingdom of God.

O Christ, anointed One, wilt thou anoint us, in all our unworthiness and in our faith, with thine own Spirit of holiness that we may share thy life eternal in the Father's love! Amen.

Sunday, 14th. Matthew 4. 1-11

1. Practically all scholars are agreed that Matthew and Luke got their accounts of the temptation of Jesus from a document (called Q) which must have been written soon after the resurrection. It is not at all impossible that it consisted of notes taken down by Matthew, who must have been accustomed to much note-taking in his business as a tax-collector. If so, then it is further most likely that it was Jesus himself who described in these parabolic forms the fierce contest which he had with the prince of evil at the beginning of his ministry.

2. He was led up by the Spirit from the deep-lying banks of the river to the barren heights above. Alone he went, perhaps watched only by the eagle eye of John, who must have been profoundly concerned about the next step which the anointed One would take. This was Christ's favorite way of finding solitude: to forsake the plains and the trodden paths of men and go on up to the loneliness of the hills. There he found the sky and the earth and his own heart filled with the presence, the Spirit, of his Father.

3. But in these first days, after that sudden, not unexpected but most welcome flood of divine vitality and energy at his baptism, his mind lay open to a world of questions. How is this appointment as the Messiah to be carried out? When shall he begin? If he is king of Israel, and he knows that he is, how shall he establish his authority and what shall he do with his power? If he is a greater prophet than Moses, what about poverty? What about the proud rulers of the Temple? What about the imperial might of Rome? It is in the Holy Spirit of his Father that our Lord, the Son of God, decides to risk all on trying to teach men, and to rest on the power of his Father's Spirit to bring him to his throne of love, even if he should die for it.

O thou who wast tempted in all points like as we are, but with infinitely harder force, we trust thee to aid us who confess ourselves thy servants, and to give us victory over sin! Amen.

Monday, 15th. Luke 4. 16-22

1. We have already considered the

words which Jesus read in the synagogue, Isaiah 61. 1-5, from the point of view of prophecy. Let us consider them now from the point of view of fulfilment:

Jesus is evidently at Nazareth for the first time since he had received that anointing of the Spirit at his baptism. Already he has been teaching and working elsewhere, and there is naturally great excitement and curiosity among his relatives and former neighbors to know what he will do among them. It is a moment of intense interest for him also, when he will discover how those who have known his manner of life all these years will treat him as he returns not to be their neighbor or comrade, but their Lord and Saviour.

2. Can we picture the astounding effect produced when, after reading that great and familiar passage which many of them could probably recite word for word, Jesus looked around on them in the crowded meeting house and said that the sublime words of Isaiah were now being fulfilled by himself among them? He claims that he has been ordained by God and had received his Spirit to bring the supreme news to them for which all earnest souls yearned. They did not fully realize it, and he did not explicitly say it, but it is implied in his use of that passage and in the authority which he at once assumes over their religious life that he is the actual and direct representative of God, the Messiah of their national hope.

3. To the people of Nazareth his claim seemed incredible. Is not this Joseph's son? Is it not evident that the Messiah must be some miraculous being whose blazing majesty all men will acknowledge? But this man whom we have known so well through 30 years of a quiet life, how can he be the representative of our Jehovah God?

Today the same doubt holds men in bondage to ancient ways and fears, and keeps from them the vision of the Lord.

Open all hearts, O God, and our hearts who have long professed this faith, that we and all who hear his gospel may be submitted to thy Spirit, in Jesus Christ! Amen.

Tuesday, 16th. Matthew 12. 15-21.

1. Again we have the right to look at an ancient prophecy as it is set down in its fulfilment in the ministry of Christ. Matthew quotes the great words about the servant of Jehovah, Isaiah 42. 1ff., and insists that Jesus was guided by them. He took, so Matthew implies, the words of verse 19 as implying that he must not attempt to popularize his Messiahship. It is true that his judgment will reach the Gentiles and call forth their faith, but it cannot be done by concentrating attention on the miracles of healing, which the distress of the sick called forth from his heart of pitying love.

2. Jesus saw, as the next paragraphs in Matthew record did happen, that the noise about his works of mercy would only embitter his enemies. Not even manifest displays of superhuman power would humble their proud hearts and convince them of his authority. Moreover, the popular mind would be diverted from spiritual to physical needs. They would rush after him for fresh outpourings of his temporal blessings, and would have their hearts deadened, by that very interest, to the real and supreme purpose of his mission from God and of his highest gifts to mankind.

3. Matthew, by quoting here that great passage from Isaiah, is putting special emphasis upon the fact that the divine Spirit was manifest in his life and work as the servant of the Lord. It is the picture of one who is the object of the supreme love of God and who is carrying on his ministry not as men would expect him to do it, but as he is guided by the mind of the Eternal.

Heavenly Father, grant that as thy children we may learn to depend on thee for the daily gift of the Spirit of Christ! In his name. Amen.

Wednesday, 17th. Mark 3. 22-30.

1. We must always remember that the enemies of Jesus were not the Jewish people as a whole, but certain portions of the official class. They held the reins of power at Jerusalem, especially over the religious life and practices of the people. They could and did send representatives to follow the footsteps of Jesus in Galilee and to try by all manner of criticism and insinuation to undermine his popularity and that growing authority which threatened to overthrow their own. It was they who in a desperate mood actually tried to divert the popular mind from an attitude of admiration to one of fear toward Jesus by asserting that the power in him was not of God but of Satan, the source of all evil.

2. The answer of Jesus is given in a manner which indicates moral indignation at the wicked and stupid suggestion of these supposedly religious leaders of the people. Their method reminds us of the dread fact that we are all apt to fight for position; that it is exceedingly hard for any officials whether in church or state to look at their position always in the pure clear light of truth and apart from personal interests and prejudices. That is the difference between being guided by the Spirit and by our selfish point of view.

3. Jesus was guided wholly by the Spirit. Hence he was free to tell those people that they were hardening their hearts against the Holy Spirit. Did they not see in his works the destruction of Satan's kingdom? Did they think Satan would destroy it himself? Nay, they were really endangering their souls. For the ultimate, the eternal sin must consist in the deliberate and final closing of one's own conscience to the manifest presence and quality of the Spirit of the holy God. If it becomes final it passes beyond the range of forgiveness.

O soul of mine, be thou afraid of becoming dead to the appeal of goodness, to the call of the Spirit of Jesus Christ, for that would be death indeed! Amen.

Thursday, 18th. Luke 11. 11-13; 12. 11, 12.

1. The report in Luke of the Master's words about prayer says that our Father will give the Holy Spirit, whereas Matthew (7. 11) says that he will give "good things." It is a significant change. It arose from the new wonder that came to the world when, the visible Christ having become invisible, he manifested his abiding presence to his disciples "in the Spirit." Then the experience, which formerly had been limited to prophets and other exceptional persons, of the presence of the Spirit of Jehovah actually became (as it were) public property. The humblest believer of any race or class could realize that the divine Spirit had been bestowed upon him.

2. Now that gift included everything else, all the "good things" which can be thought of. The book of Acts and the epistles of Paul are, as we shall see in later meditations, filled with this fact that the Holy Spirit can be in a man's life the source of numerous new energies and joys and of the purest moral qualities. All "good things" can come from his presence in our hearts. It was not unnatural, therefore, as it were to summarize the unlimited promise which Jesus made of the Father's generosity in the words "the Holy Spirit."

3. And one "good thing" was amply bestowed upon his followers as Jesus had promised. When they were brought before rulers and judges in many lands, instead of being afraid and confused as men of humble rank might be, they did as a rule find courage and wisdom to bear noble witness to their Lord and his power in them. The Holy Spirit did prompt them to speak not with fear or anger but with calm sincerity and lucid testimony the nature and ground of their faith in Christ.

O thou who art ruler of every life, grant us as a father to his children the best of all gifts, even thine own Spirit! Amen.

Friday, 19th. Acts 2. 1-4.

1. Even if we did not have this great story of Pentecost before us, devout his-

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torians would have to invent something like it. For they would have to account for the difference between the hopeless attitude and spirit of the disciples following the death of their Lord and the enthusiasm, the joy, the new morality, the glorious insight, in fact, the transfigured lives, which speak to us in the rapid spread of the gospel from land to land as that is recorded in Acts and the epistles, and is reflected in the existence of the four Gospels. All these events and all these writings indicate the birth of a new age. The world is a new world. God is related to it in a new way such as to produce this entirely new type of relationship with himself and of mutual conduct among men. Religion and ethics have both been born again.

2. But we do have this vivid account of what happened at Jerusalem about seven weeks after the crucifixion and resurrection of Jesus Christ. During that time a number of the disciples, "about a hundred and twenty," met together daily and discussed over and over again the extraordinary events that had occurred from the baptism of Jesus right on to his ascension. What he said and what he did. What the authorities had done to him in persecuting him even unto death. What God had done in raising him from the dead. Did Matthew produce his tablets and read some of the sayings of Jesus which like a practiced clerk he had written down? Did Peter begin to recite in Mark's hearing, there in his mother's house, some of those vivid stories which are now preserved in the second Gospel?

3. No doubt their excitement mounted daily as they wondered what would happen next. Then one day something which is only dimly pictured by Luke did happen. A wind, a fiery light over their heads, a new rush of life as of spiritual wind and fire, in their hearts! "They were all filled with the Holy Spirit." God had now fully opened the doors of a new dispensation in his guidance of the human race to its destiny!

O God, living and eternal Father, fill thy church today with the passion and joy of thy Holy Spirit, in the name of thy Son! Amen.

Saturday, 20th. Acts 2. 29-33.

1. Can we wonder that this tremendous revolution in the religious life of mankind began with much excitement and some scenes of disorder? If we think of other great convulsions of human history we must recall the terrific events which accompanied them. Compared with many of these the events in Jerusalem at Pentecost were much less excited than we might have expected. Certainly there was no public disorder, no breaking of civic law, no attempt at revenge upon either the Jewish rulers or the Roman government. The new method of the new age was ushered in by the proclamation of Peter that the Spirit of almighty God was now and henceforth ready to enter every human heart.

2. Peter could not explain what had happened as a mere outpouring of divine power which had no relation to history, something purely mystical, arbitrary, inexplicable. This event, this entering of God into a new relation with human beings, was the vital result of what had happened to Jesus of Nazareth. And that, Peter said, was connected with those ancient prophecies on which, even when they were misunderstood, the hopes of Israel had been centered. Jesus had been crucified by the co-operating wills of God and "lawless" Romans and the "men of Israel" (22, 23). But the will of God dealt with him as the Christ, raised him from the dead, and now had given the Holy Spirit to those whose persons and lives were bound up with the person of the risen Christ.

3. This new divine presence is henceforth described in the New Testament as the indwelling of Christ himself; or as the inpouring of the Holy Spirit, the breath of God; or as the union of God and man in a most intimate mutual life. To those days at Pentecost the church has ever looked back as to its birth hour. Now there was a group of human beings, formerly disciples of Jesus as he walked on earth, in whom dwelt the joy, the beauty, the purity, the confident faith, the endless hope of the children of God!

Breathe on thy church today, O breath of God, that the whole world may see and feel the power of thy holy love in this Jesus, both Lord and Christ! Amen.

Sunday, 21st. Acts 2. 37-42.

1. Was this gift of the Spirit a delusion? Was it the purely natural result of the terrible strain under which those groups of devoted lovers of Jesus had been living? They had seen their beloved Master crucified, dead and buried. He had manifested himself to them after death, they said, and yet nothing else had happened. Meeting day by day in a crowded room, what more natural than a sudden outbreak of a counter emotion which they would attribute to an act of God?

2. That is the way some people would account for it all. Was it a delusion? The answer is given in this passage, in the whole fact of the New Testament writings, and in the normal supernatural spread of Christianity ever since. For see what happened! When Peter had given his account of the event, his audience of critics and enemies, some of them guilty of the death of Jesus, were convinced that his words were true. These events were acts of God. If so, then "What shall we do?" was the instant cry of their souls.

3. The answer by Peter was a call to repentance, to faith in the power of Jesus as the living Christ, and proof of that faith by accepting baptism. His promise was fulfilled that if the enemies of Jesus so believed the same experience of divine power would come upon them. It was a daring promise. From the earthly view it was an awful risk. But it proved to be true. Upon these people also came that gift of the Spirit. By hundreds and thousands intelligent, earnest men and women entered into this new moral universe. Thus it was proved and is being proved today that the Pentecostal outpouring was no psychopathic delusion. It was an act of God in the re-making of human nature.

O God, may our world today experience ever more widely the outpouring of thy own Spirit upon repentant and believing souls! In Christ's name. Amen.

Monday, 22nd. Acts 4. 5-8; 31.

1. There are two words of Jesus which were fulfilled in these verses.

In the first place, consider the bearing and conduct of Peter! Always a vigorous personality, born to be a leader, he had yet proved himself impulsive to a dangerous degree. There was something wayward as well as vigorous in his nature. Indeed, he had under the sudden stress of terror even denied his Master. And yet here he stands like a rock before the very men and the very court, perhaps in the very palace where he had made the great denial. Now he speaks with boldness, with calmness, with authority before these authorities. He confronts them with facts which they cannot refute. They had crucified Jesus, whom God had raised from the dead, and through whom now this man had been healed.

Where did Peter get this courage, this new power?

2. In the second place, Jesus had promised that when his disciples were hauled before rulers and high courts the Spirit of his Father would be with them, even to give them the answers and arguments which they would need when put on trial. And here it is recorded that when Peter stood up to argue his case before the highest court of the Jewish nation he was "filled with the Spirit." Certainly his argument had noble qualities worthy of that divine inspiration. It was not only courageous, it was honest and wise and even winsome.

3. One secret of Peter's power at this time is that he did not stand alone. He went back to that group of people who lived in a prayer atmosphere from which God's power is never absent. It was in those Jerusalem group meetings that the true sources of Christian evan-

gelism were first opened up. And since then the church has never been a spreading, growing church except where people have thus united their lives in the life of prayer.

Eternal Father, pour thy Spirit upon all groups in all lands who today are imploring thy grace upon themselves and their work and the world of need! In Christ's name. Amen.

Tuesday, 23rd. Acts 7. 51-55.

1. Luke has already recorded the fact that the twelve apostles had asked the congregation at Jerusalem to elect seven men to look after certain financial affairs. They were to be men "full of the Spirit and of wisdom," 6. 2, 3. It is interesting to note this emphasis on wisdom in those excited days. It reminds us of what we found in our meditations on the Spirit in the Old Testament, that the Spirit of Jehovah was looked upon as endowing men with practical skill and wisdom. Evidently what was needed in that young community was just this gift of the balanced mind and calm insight into the meaning of their experience. And Stephen was preeminent in just those qualities (6. 10).

2. When debates took place in the various synagogues Stephen seems to have been a prominent witness to the power of the gospel concerning Jesus Christ. He was not only "full of faith and of the Holy Spirit," 6. 5, he was able to speak with wisdom. The possession of the Spirit did not appear in him as a mere emotional state. His mind was quickened to grasp the essential factors in the great debate which was going on incessantly about this new movement. And the opponents whom he met (including almost certainly Saul of Tarsus,) found it hard to meet the arguments which he used not only with fervor but with intellectual force. The great address in the 7th chapter is ample evidence of his power.

3. As the enemies of the new great message grew more bitter against Stephen, and death drew near, this presence of the divine Spirit in his personality became more powerful and more evident. When the hour for argument with men was over the hour for absorption in the glory of God arrived, and Stephen's soul came under the fuller force and into the fuller illumination of that person of the Lord Jesus who is now visible only in the Spirit. Other martyrs, many of them, at the stake or on the cross, have had this vision, this action of the Holy Spirit upon their hearts and minds.

Prepare us, O Lord, for each hour of trial, that it may through our faith and surrender be always the hour of vision and joy in Christ! In his name. Amen.

Wednesday, 24th. Acts 8. 14-19.

1. The Acts of the Apostles was written with several ends in view. One of these was to trace some of the main steps by which the primitive disciples at Jerusalem were led to see that the gospel is universal and that henceforth in Christ all racial and national discriminations are abolished. It was a hard lesson to learn, but the remarkable thing is that those Jerusalem Christians, who were naturally looked up to as having had a peculiar relation to the Lord in his ministry, death and resurrection, did accept the further revelation which was made by the spread of the gospel itself. It must have cost some of them a good deal to give up inherited prejudices, to resign the sacred doctrine of the primacy of Israel among the nations, to cease thinking of the Temple as center of the world's worship.

2. The first step was taken when they accepted an outsider like Stephen as a leader. The next step came at Samaria. As we read the gospel story, even the parable of the Good Samaritan, we may well wonder that his most intimate disciples did not see what Jesus meant. It was not until a man called Philip, probably one of the seven named in Acts 6. 5, went down to Samaria that things happened which caused amazement at Jerusalem. News came to James and Peter and John and the rest that a number of people at Samaria had accepted the witness of Philip and were made glad in sharing his faith in Jesus as the Christ. This must be inquired into, for it seemed most irregular! When Peter and John had made inquiries and found those Samaritans in possession of genuine faith in their Lord, they at once recognized them as members of the Christian church by laying their hands on their heads. The new believers "received the Holy Spirit."

3. We need not dwell on the obtuseness of that magician, Simon, who thought there was some trick in this which could be bought. What we are concerned with is the enlightenment of the apostles themselves. They knew that the plan of God included Samaritans as well as Jews in the compass of his salvation. It was quite evident that Christ could be offered freely in Samaria on the same conditions as in Jerusalem.

Grant, O Lord, that we may not harden our hearts so that we cannot see the breadth of thy love in Christ for all mankind! Amen.

Thursday, 25th. Acts 9. 17-19.

1. No one will deny, whether he is a Christian believer or not, that the apostle Paul is one of the greatest personalities in the history of mankind. His intellectual powers can only be measured by those who know something of the work done by the greatest geniuses. Combined with those powers there is a moral insight and sincerity and an emotional intensity which are gathered together in a volitional energy of unsurpassed concentration.

He first appears in history as the learned, pious, passionate, convinced enemy of all that is called by the name of Jesus of Nazareth. Religion, loyalty, theological conviction, official responsibility, are all combined to make this young enthusiast, this born leader and organizer of men, the most devout and the most dangerous enemy of the infant church.

2. Of all his enemies this is the one man to whom the risen Christ chooses to reveal himself even as he had done to the original disciples. He will turn his most implacable and dangerous foe into his greatest apostle, the most brilliant and potent teacher of Christianity to the world. That is why the conversion of the apostle Paul has always been looked on as one of the greatest evidences of the truth of the gospel concerning Jesus Christ. Right there, among the people who believed in Christ and the people who, having seen and talked with him as his own disciples had done, this greatest man of them all henceforth tells all men that he has seen the risen Jesus. His own future history and the history of this supreme, universal and final religion called Christianity rest upon the reality of his experience and the undeniable truth of his testimony. No one has ever refuted Paul!

3. But we are now considering this great event because it is recorded here that he too received the Holy Spirit. That highest of all things that can ever be said about any man, that he is inhabited by the Spirit of God almighty, was proved to be true of Paul by the whole course of his life, his character, his work as a preacher and author.

We shall have opportunity in future meditations to enter into some knowledge of what the Holy Spirit meant in Paul's life.

O thou who didst subdue Saul of Tarsus to thy will and fill him with thy Spirit, grant us in our measure to possess the same supreme gifts of God! Amen.

Friday, 26th. Acts 10. 34, 44-48.

1. We have seen how astonished and glad were the original disciples at each new manifestation of the purpose of God in the gift of the Holy Spirit. At Jerusalem not only the first disciples but the former enemies of Jesus received this heavenly endowment. At Samaria it was shown that even men and women whom Jews thoroughly despised were put on a level with themselves through faith in their risen Lord Jesus. Upon them also the Holy Spirit was "poured

out," to use their appropriate, poetical imagery. In the case of Paul it is recorded by Luke that the one man who stood out in genius, character and vigor above all enemies was also subdued to faith and uplifted to share in this life of God, which is his Spirit in a human soul.

2. In this chapter Luke, like the skilled writer that he was, takes us on with dramatic vivacity to the next stage in this marvelous era of the history of human nature. In the most extraordinary way it is made known to Peter himself, the generally acknowledged leader of the original XII. (Though James the brother of Jesus seems to have been thus early treated as having peculiar authority in the Jerusalem church.) He is selected by the guiding providence of God to be the first witness that even a Gentile, a Roman centurion, could be brought as close to God and be as truly inhabited by the Holy Spirit as anyone of the first disciples of Jesus.

3. The climax is in those closing verses. While Peter was speaking to those entranced and believing Gentiles, even before they were baptized, that new experience came even as at Pentecost and in Samaria and in Paul's room at Damascus. The royal divine gift of the Holy Spirit was poured out upon them. Peter and his Jewish friends stood aghast. But they accepted this situation, which they saw to be the opening of the door for them and for all men into a new and vast conception of the will of God with mankind.

Open our eyes that we may see today not only the breadth but the height and depth of thy redeeming purpose with us all! Through Christ thy Son. Amen.

Saturday, 27th. Acts 11. 11-18.

1. We must once more remind ourselves that Luke in writing Acts is concerned to show that Christianity is an outgrowth of the Jewish religion and therefore ought to receive the same toleration from the Roman government. At the same time he must show the gradual way in which the gospel became released from Jewish bonds and assumed a mission to all mankind. It is for the latter reason mainly that he relates so fully the events at Jerusalem when Peter returned from his astonishing experience with Cornelius. "The apostles and the brethren" (1) were evidently alarmed. They were still praying in the Temple and preaching Jesus as the promised Messiah of Israel. What would happen if it became known to the rulers that they approved of the removal of all barriers between themselves and Gentile believers?

2. In this difficult situation they called on Peter to explain his conduct in descending to the level of Gentiles by going into their houses and eating with them. Peter told his story by quite simply stating that throughout he had been guided by the Holy Spirit. The voice as he prayed on the housetop (7), the voice as he stood face to face with the messengers of the Roman officer, the coming of the Holy Spirit on that Gentile group while he preached to them, how could he ignore these experiences? He recalled also that Jesus had promised baptism of the Holy Spirit as if it were a substitute for baptism with water (16, cf. Acts 1. 5).

3. Most remarkable is the manner in which those cautious and conservative authorities at Jerusalem received Peter's report. They "held their peace," as if they dared not give way to their natural impulses of dislike and protest. They "glorified God," because they were compelled by the facts of the case to admit that Gentiles also were admitted to all the wealth of the new life on the simple ground of repentance. The changed mind was all they asked of their fellow Jews, and on the changed mind of these Gentiles the same gift of the divine Spirit had descended.

We thank thee, O Lord, that the Holy Spirit, the Spirit of Christ, has power to free us from prejudice and to give us glorious views of thy all-embracing love in Christ! Amen.

Sunday, 28th. Acts 13. 1-4.

1. At a stride Luke takes us from Jerusalem to the great capital of the North, rich and powerful Antioch. He wishes to pass on now to the next great stage in the work of the Holy Spirit upon the destiny of the gospel and through that upon the destiny of mankind. In 11. 20 he has told us that in the same unexpected way as at Samaria and Cæsarea some of the original disciples, fleeing from persecution, when they told Greeks about the Lord Jesus, found a most remarkable response at Antioch. A movement so extensive took place that Barnabas was sent from Jerusalem to inquire into its significance. He went off to Tarsus to bring Paul to this great center of international importance.

2. For more than a year the work went on, and the group grew so large as to attract public attention, and the nickname of "Christian" was given to them. The inner life of that community was guided by leaders from various parts of the world, whose minds must have traveled frequently to their homelands and cities with a yearning to share this new life with relatives and fellow citizens there. As they worked and fasted and prayed a message came, a thought, a plan, a purpose, which they felt to be from the Holy Spirit. At last it concentrated on the appointment of two most powerful leaders to go forth as the first missionaries deliberately appointed to face the world with the message of the Christian gospel.

3. As we are engaged in "Re-Thinking Missions" today we ought to go back to the New Testament to find out how Christianity first became a world mission, a message from God himself to human nature. If we do that we shall see quite clearly that the missionary message springs from hearts and lives that are themselves absorbed in Christ and guided by his living and holy Spirit. It has no other human source. Further, it is concerned wholly with what Jesus Christ can do for men and women of all races, religions and grades of civilization, introducing them to the fellowship of God and bestowing on them the same gift of the divine Spirit which created the church, and without which no Christian triumphs have ever been won.

O thou source of life eternal, pour upon thy church today the ancient passion for that message of the ministry and cross and resurrection of Christ without which no faith has been victorious and no message powerful! In Christ's name. Amen.

Monday, 29th. Acts 15. 1-2, 6-11.

1. When Paul and Barnabas returned to Antioch they handed in the first formal foreign missionary report in the history of the church. While they were going on with their work certain apparently officious, unauthorized men came down from Jerusalem to make trouble. They said outright that salvation depended not only on faith in Christ but on circumcision according to the Mosaic law. They were so persistent and made such claims for themselves that the church decided to lay the matter once more before the church at Jerusalem. Evidently the report of Barnabas and Saul as to their wide success in Galatia had brought matters to a head. The Jewish conservatives saw that unless this way of spreading the Gospel ceased a complete break with the Jewish nation was inevitable.

2. Once more the apostles and elders were gathered (6), and a large audience was present (12) to re-think the missionary movement of that day.

As with us today, the chief question was not as to local methods or administrative details, important as these are. The vital question was then and now, What is your theology? What is the actual message which you are going to proclaim? Is it a mere addition to another older religion, or is it the religion of the world?

After much discussion and a speech from Peter the assembly listened to Barnabas and Paul, the two returned missionaries. They simply described what had happened. They did not dwell on disappointments, nor describe the

excellencies of the other religions in their mission field. (But we do know that all religions contain some truth and some value.) What they did report was the marvelous extent to which all kinds of people came under the same divine power as had seized the lives of that congregation at Jerusalem.

3. Luke lays stress on the fact that it was Peter, the most powerful personality in the Mother Church, who most clearly and decisively put the whole subject on its true basis. The ultimate court of appeal must be not to tradition, but to the power of God in the living present. He has given this momentous experience of the Holy Spirit, as witnessed in changed lives, to Gentiles as well as to Jews on one sole condition, namely, that they believe in Christ as the Saviour of the world. No review of the missionary message can ever improve on that!

We pray thee, most gracious God, to arouse again in all our churches this ancient adoration of Christ, this ancient passion to make him known to all men! In his name. Amen.

Tuesday, 30th. Acts 19. 1-7.

1. It was a momentous day for him and for the spread of the gospel when Paul arrived at last at Ephesus. After inquiries he heard of a dozen men who professed a strange religion. They were Jews, but seemed not to be in full sympathy with the synagogue Jews. Their knowledge of Jesus Christ was slight and inexact. So Paul asked them point blank whether when they "believed" (presumably in Christ) they had received the Holy Spirit. It turned out that they had been disciples of John the Baptist, but had apparently left Judea before he announced that the Messiah had come. They had heard nothing about "a Holy Spirit."

2. When Paul described to them the true relation of John as the forerunner and herald of Jesus as the Christ, they were baptized in his name and entered into the same experience as others when the missionary of Christ laid his hands on their heads. Thus began Paul's ministry in that great seat of culture and of religious fame. For two years he taught there, and his letter to the Ephesians shows how deeply he led them into the doctrine of the Spirit.

3. The methods of God's operation are not the same in all generations, but the principles are the same. Today as then the Spirit of Christ is at work in the hearts of all who are truly surrendered to him. Oftentimes the ancient signs break out afresh and sweeping forces become evident in the ministry of the gospel.

We pray thee, O God our Father, to grant to us today the daily experience of Christ's power in the Spirit! In Christ's name. Amen.

Wednesday, 31st. Acts 20. 22-28.

1. This passage, verses 17-35, is universally recognized as one of the most beautiful and moving passages in the writings of St. Luke. But we are not now concerned with its general characteristics of eloquence and pathos, dignity and tenderness. It is the feeling we have as we read it of a divine presence in Paul and in the hearts of his audience. They all know what he means when he speaks of the Holy Spirit testifying unto him. They have all in those recent years discovered what is meant by the Holy Spirit having appointed certain among them to be bishops over the Christian community at Ephesus. This is a new language used to express a new range of experience in the life of human beings.

2. There is a vivid personal relation between God and himself which he can express either as faith in Christ as Lord, or in God, or as the witness and compulsion of his own soul which he ascribes to the Holy Spirit. In his own spirit, for instance, he finds himself "bound" to make this dangerous visit to Jerusalem. It is as if he had often honestly weighed all the arguments against the adventure. He had been moved by the pleadings of his friends. But he felt that other force assuring him that he could not escape danger by merely staying away from Jerusalem. So he must obey and go.

3. Thus does the Holy Spirit rule that man's thought and will. The same Spirit is in the church at Ephesus. His presence is not confined to this man or that, to this officer or that. He is the power that now works divinely in the life, in the affections, desires and purposes of every humblest member in the church of God, "which he purchased with his blood."

Heavenly Spirit, descend we pray thee into the hearts of all our ministers and missionaries, so that all our churches may be moved by thee! In Christ's name. Amen.

In Congoland

(Concluded from page 204)

tion flaunt and spread its vices unchecked by a vigorous Christianity; let Congo's millions come to their inevitable transformation without the salvation offered by Christ and the cross and the stone rolled away, and the damage will be irreparable! Generations yet unborn will suffer. And verily we shall have our reward, that of the unfaithful servant! —"Congo News."

Her Future

(Continued from page 221)

companionship of the educated woman is recognized as a social asset.

What of the girl's inner life and her preparation for meeting the strain of a mode of life inevitably lifted from traditional grooves? Does school equip her adequately?

For one thing, it gives her friendship, and school friends stand by, for the girls who have lived in the school home for years together have a love for one another that outlasts school days.

Then, too, school gives her an ideal of courage. "When things are hard," writes a recent graduate, in the hospital for training, "R— and I look at each other and say, 'For the sake of the good name of our school we must not be lazy!' and the name of our old school spurs us to do our best."

Her future is freed from some at least of the haunting superstitions handed down from the past. "Do not praise the baby! Say it is ugly!" whispers the old grandmother.

"My mother is like a Christian in many ways," a Siamese girl says. "She is kind to the neighbors and tries to do right, but she is afraid of the future. She is always afraid she is going to do something that will bring bad luck on some of us children, even though it may be some harmless act she worries about it. So her life seems to have no one to trust."

To those to whom the school has brought a spiritual awakening, who have learned to pray, and have found God, what resources are available for a life of service!

"Miss—, Miss—, I want to be a Christian!"

The words were spoken breathlessly as the girl hurried after her teacher across the lawn one afternoon at the close of an ordinary day of school. Months of thinking had preceded the impulsive declaration.

Each girl as she faces the future must make her own decision as to the loyalty of her life. The more we know of the history of the girls who go out from our schools year by year, the more we realize the difference such a decision makes in her future.

"I used to look at D— in class and think what a wonderful future she would have, what she would do for our country, with her talents and ability in so many directions, but she gave up

(Please turn to page 239)

OUR BOOK TABLE

Of Biographical Interest

Albert Schweitzer Speaks Again

An amazing combination of giant and child! Schweitzer belongs in the first rank of theologians, historians, philosophers, musicians and missionaries. He has genius and power enough for half a dozen men, and he tells the story of his life and work with the ingenuous simplicity of a child.

The contribution of thought which he has made is immense, and yet his view will not be the final view in any one of his great contributions—the interpretation of Jesus and Paul in terms of eschatology, the diagnosis of the disease of civilization as consisting in a faulty world view, the prescription of a remedy in reverence for life as the constitutive principle of a new philosophy, and the reliance on human thought as adequate for the solution of our human problems without adequate dependence upon the revelation of God and life in Christ, which includes the love which Schweitzer so justly stresses and so nobly illustrates, but which as certainly includes more. A good dash of the Theology of Crisis would supply a balancing corrective!

Schweitzer's confidence in his solution of these vast problems, his assurance that he has found the answers which the centuries have toiled in vain by thought and life to find, is as childlike as his intellectual power is amazing. It is a vast piece of work which he has done, but it is not the final solution.

But when all this is said one looks to Schweitzer with wonder and admiration and affection. Any one of his four or five achievements would be enough for a distinguished life, and he has done them all. And he has crowned them by his life of self-denying love and service in Africa. It is

"Through such souls alone God stooping
Shows sufficient of his light
For us i' the dark to rise by."

—Robert E. Speer.

OUT OF MY THOUGHT AND LIFE, by Albert Schweitzer. Henry Holt Co., New York. 288 pages. $2.50.

The Poet-Saints of India

A unique contribution to the appreciation of the spirit and content of religious thought in India, the "incurably religious" country, has been made by the late Rev. Justin E. Abbott in the years since in 1910 he retired from 40 years of missionary service in that land and from his home in New Jersey issued the series of translations of the treasures of Marathi literature. It is with sincere regret that we now receive what will be the last of his volumes on the poet-saints of Mahārāshtra. On the 19th of last June, at the age of 79, this venerable and devoted friend of India passed to his reward. As in Indian fashion his ashes were scattered over his beautiful garden, so his generous bequests, showing his deep interest in many good causes in America and in India, will continue to bless the world.

The 8th volume of the series, published since his death, contains in the Preface much valuable information concerning his life work and his motive in the translation of these lives of the Mahārāshtra saints, whose period covers the years from 1290 to 1681 A.D. The series will be continued in India by the Rev. J. F. Edwards of Poona.

The remarkable life of Rāmdas, which this latest book describes through the biography written by Mahipati, his enthusiastic admirer,—his prophesied birth, his lively youth, his resort to the forest, his hermit life, and devout disciples,—makes less appeal, perhaps, to the English reader than that of Tukaram or some of the other saints whom this series depicts, although he seems to be rated as the greatest among them. There is an element of grotesqueness, a comic turn, and there is less of the lofty spiritual touch which even the uninitiated in Hindu philosophy could feel. One can but wonder how far some knowledge of Christian truth has permeated these biographies and given to them whatever they possess of the note of reality. In any case, they are essential to the equipment of the student of India's religions.

Dr. Abbott, in retiring in 1910 from the editorship of the "Dnyanodaya," which he held for 25 years, wrote:

"Mindful though we are of the many noble ideals to be found in India's sacred literature and in the lives of her spiritually great men, yet Christ does stand supreme, and the world will not and cannot reach its goal until it makes Christ the ideal of its life. Christ is the most complete revelation of the moral character of God, and hence furnishes the supreme ideal of the moral and spiritual that man can aim for."—Mrs. Frank Mason North.

RAMDAS: AN ENGLISH TRANSLATION OF THE LIFE OF RAMDAS FROM THE MARATHI SANTAVIJAYA OF MAHIPATI, by the late Justin E. Abbott. 409 pages, with 13-page Foreword on the late Author by J. F. Edwards, Principal of the United Theological College of Western India, Poona. To be obtained from Pandit N. R. Godhale, 627 Sadashiv Peth, Poona 2, India. Price, Rupees 2, plus As. 8 to cover registered postage.

Contemporary Theological Autobiographies

Here is something somewhat new in the realm of theologic writing! I refer to the theological autobiographies edited by Vergilius Ferm under the title "Contemporary American Theology."

The plan is for each writer to tell the story of his own intellectual pilgrimage, showing why he belongs to this or that school of thought. Of course this is not new in other departments of study, but its breaking into the theological realm has the stamp of newness.

It has many advantages. It introduces us not to a group of ideas or to systematic conclusions carefully stated, but in each case we come in contact with a man. We follow his life story as he struggles through the years and slowly comes to his more mature judgments. Often it is a tale of soul agony when it comes to a radical shifting from the old moorings. By a comparatively short route we get to know the man, where he lived, his education, something about his parents and home background, what churches he served, where he finally settled when he entered into his great life work.

In my own reading of this book I have often found it necessary to start off on some new line of inquiry suggested by the author's findings, resulting in a fresh incursion into some new field of research following up some statement made. In biographies as brief as these the writers only mention such things in their intellectual life as were of real vital import to themselves or marked milestones in their thinking. It is that that gives special interest to many of their findings.

With one exception, that of Dr. J. Gresham Machen, the writers belong to the liberal school of theologic thought. Dr. Machen stands practically alone as he tells in a straightforward way how it came to pass that he "is a believer in the Bible and an adherent of the redemptive religion which the Bible presents." It was not by avoiding issues but by the most scholarly research that he has attained to his present position. Dr. Ernest Scott, who worked in the

same New Testament field though arriving at somewhat different results, shows the same thorough-going scholarly spirit. The conclusions of these two scholars reveal converging lines toward, not away from, the conservative position.

Most of the writers approach religion from the philosophic point of view. Their intellectual wanderings are often great as they move from adherence to one philosophy to another. In one or two cases there is doubt if they have yet attained to any final stability of thought. If they were wrong yesterday, are they right today? If they move to new ground tomorrow, will they be able to maintain it against a new line of attack the day after tomorrow? Are they seers?

There is a lack of unity. This is the result of our modern individualism. Yet the prophets of old with all of their individualism displayed a marvelous unity as they delivered God's messages to men. These modern prophets have left the old moorings, most of them, and have launched out into the open sea of philosophic speculation. Some seem to have lost their bearings. Some are in a fog. One or two seem to be arriving somewhere and to have found some chart and compass by which to steer their vessel with some degree of certainty. Perhaps the clearest thinker of them all is Dr. Knudson. Many would put Dr. Macintosh in the same class. There are others that might be named, but Dr. Knudson's touch seems to be the firmest and the direction of his thought the sanest for one who would maintain a philosophic basis for Christian theology.

On the whole, the book is fascinating to one who wishes to understand modern theologic and critical trends. It is saddening from one point of view: the utter confusion taken as a whole, these modern seers differing so completely among themselves. No wonder the rising generation knows not what to think! Yet if one wants to know what is being taught in our theological seminaries there is no single book that will give him a quicker and more general insight into the whole situation than this book, affording a personal introduction to the men as well as to their systems of thought.—Samuel C. Hodge.

CONTEMPORARY AMERICAN THEOLOGY, edited by Vergilius Ferm. Round Table Press, New York. 361 pages. $3.

Contemporary Idealism in America

Every philosophy must have its starting-point and its ruling principle. No basic term has been more significantly suggestive, or expressed in more fertile forms, than the concept of Idealism. This word, contrary to the ordinary opinion, covers a number of subforms, or special phases, between the extremes of which there seems to be little real affinity.

In a timely book, dedicated properly to Josiah Royce, Dr. Clifford Barrett of Princeton has brought together ten papers by men who are fairly to be described as representative idealists. His own paper, by way of an Introduction, is a plea not only for the retention of the general view known as Idealism, but also for its restatement in presence of attacks from a protesting realism, an evasive pragmatism, a soulless psychology, and a quasi-philosophical science. He deprecates identifying Idealism (it is worthy of being spelled with a capital), with any one or all of the idealistic systems of the past. At the same time, no amount of scientific talk about "energy structures" or "events" can crowd aside the persisting and massive themes, God, freedom, human destiny, and the like. The idealist, dealing with the metaphysics of structure, presses a step beyond the scientist, though he can have no possible quarrel with any proved scientific fact as such. The philosopher still is king, being supremely interested in meanings and values.

The idealist particularly feels the need of extending the boundaries of ethical judgments beyond the narrow horizon of an immediate situation. So, with the purpose of neither defence nor of propaganda, the Big Ten—C. M. Bakewell, W. E. Hocking, G. W. Cunningham, W. M. Urban, J. A. Leighton, E. S. Brightman, J. E. Boodin, R. A. Tsanoff, C. W. Hendel, Jr., and R. F. A. Hoernle,—unite in expressing from somewhat different points of view, their enthusiastic confidence in the ultimacy of value and of rationality in the universe. At the same time, they are ready to admit the fragmentariness of their own insights, since, as Dr. Barrett well says, to hold views concerning what is ultimate and absolute in the universal order is one thing, but to suppose that one's views regarding these things are either ultimate or absolute is a different thing." Would that the critics of Idealism had been knowing enough to recognize this distinction, and shown an equal modesty in advancing assertions!

While not bearing directly upon the main points under discussion the paper contributed by Dr. George H. Palmer of Harvard as an affectionate appreciation of his friend Josiah Royce fits in well with the general purpose of the book.

Friends of religion will find in these papers, we think, many arguments, insights and suggestions which will render Christian attitudes and positions more attractive because more reasonable. While there have been Christian thinkers who were metaphysical realists we cannot escape the impression that, in these days at least, the teachings of the group contributing to this volume afford a better interpretation of the world as ruled by mind and of life as the proving-ground of the soul.—Charles A. S. Dwight.

CONTEMPORARY IDEALISM IN AMERICA, edited by Clifford Barrett. Macmillan Co., New York. 326 pages. $2.

Faith and Chaos

It is given to some men to write a big little book. Some will run to read and others may read while they run Canon Quick's attractive apology for the fundamental principles of Christian belief entitled "The Ground of Faith and the Chaos of Thought."

Perhaps the title would work better the other way around, as the outcome of the discussion, after a brief consideration of the intellectual confusion of the present time, is a firmer faith in the revelation of God through Christ.

The argument for a belief in God is developed both from the rational and the empirical points of view. Rapidly and deftly the author, who happens to be an Anglo-Catholic, touches on the cosmological views of Whitehead and Jeans, explains the mathematical use of the word "event," vindicates "the democracy of reason against the various types of esoteric doctrine by which experts in special studies would disqualify the layman from criticizing their conclusions," disentangles the cosmological, axiological and empirical ways of conceiving the Godhead, makes a criticism or two on the Barthian theology, and in a concluding chapter impressively emphasizes the mystery of God in Christ and exhibits the ground of faith as found uniquely and wonderfully in the life of Jesus triumphing in the cross, which gives to humanity its inextinguishable desire to behold beauty, to follow goodness, and to know the truth that forever makes it free.—Charles A. S. Dwight.

THE GROUND OF FAITH AND THE CHAOS OF THOUGHT, by Oliver Chase Quick. Harper & Brothers, New York. 152 pages. $1.50.

AMONG NEW BOOKS

EVERLASTING NATION AND THEIR COMING KING (THE), by Samuel Schor. Marshall, Morgan & Scott, London. 127 pages. 1/-.

GIRLS WHO BECAME WRITERS, by W. & F. Kirkland. Harper & Brothers, New York. 121 pages. $1.

J. JONES—CHRISTIAN, by George E. Southworth. Fleming H. Revell Co., New York. 156 pages. $1.50.

OTHER SPANISH CHRIST, (THE), by John A. Mackay. Macmillan Co., New York. 288 pages. $2.

RANSOM (THE), by Grace L. Hill. Lippincott Co., Philadelphia. 320 pages. $2.

Four Thoughtful Appraisals

CHRISTIAN ENTERPRISE AMONG RURAL PEOPLE (THE), by Kenyon L. Butterfield. Cokesbury Press, Nashville, Tenn. 247 pages. $1.50.

Perhaps no man living is better qualified than Dr. Butterfield to discuss the relation of Christianity to the rural people of the world, whom he counts a billion strong. Formerly president of three state agricultural colleges, he has of late years served on numerous commissions in Europe, China, South Africa, as well as in our own land. This has given him the widest inside experience in rural religious, social and financial problems.

The book before us consists of six Coles Lectures for 1932 delivered before Vanderbilt University. It is entertainingly written, while also, of course, it contains facts and statistics that give one some conception of the problems and suggestions how to meet them constructively.

CHRISTIAN UNITY IN PRACTICE AND PROPHECY, by Charles S. Macfarland. Macmillan Co., New York. 396 pages. $2.75.

Dr. Macfarland is surely well-equipped to assess the theory and practice of Christian unity and to look forward prophetically. For over 20 years he was general secretary of the Federal Council of the Churches, and he missed nothing in his line in this country or Europe.

This volume crystallizes his thought and experience up to date. It is a consistent whole, beginning with the teachings of our Lord and the practice of the early church and ending with the Laymen's Foreign Missions Inquiry report and the proceedings of last year's Federal Council gathering at Indianapolis. The leading literature of the subject and the multifarious efforts at unity and consolidation throughout the intervening centuries are combed over and assessed.

"The Path of Advance" is a chapter that will be closely studied, 42 pages.

Messages and statements of the Jerusalem Conference of 1928, of the Lambeth Conference of 1930, and of several other ecumenical and wide-embracing gatherings, are printed in Appendices.

REORGANIZATION OF EDUCATION IN CHINA BY THE LEAGUE OF NATIONS MISSION OF EDUCATIONAL EXPERTS (THE). World Peace Foundation, Boston, Mass. 200 pages. $1.

This mission, consisting of a German, a Frenchman, an Englishman and a Pole, visited China in 1931 for three months to study education in China and to advise the Chinese government as to the wisest educational policy and plans. The commission found a great deal to dispraise, and only the beginnings of such a scheme as the country must have. The commission was not at all happy in finding American influence so predominant. Dr. Duggan of the Institute of International Education has answered this criticism plainly in the January issue of the Journal of the Institute.

The Report is of value as a careful judgment of a competent group, who had, however, inadequate time for their task and who saw little of South China. It is a clear indication of the immense educational task waiting to be done.—Robert E. Speer.

STORY OF THE CHRISTIAN CHURCH (THE), by Jesse Lyman Hurlbut. John C. Winston Co., Philadelphia. 254 pages, illustrated. $1.

Dr. Hurlbut had the gift of popular expression, as evidenced by his several books. This on the Christian church through the centuries passes before the reader's gaze the outstanding persons and events in church history, with the meaning and development of movements within the church.

The outline of the story is in six general periods:

The Apostolic Church 30-100 A.D.
The Persecuted Church 100-313
The Imperial Church 313-476
The Medieval Church 476-1453
The Reformed Church 1453-1648
The Modern Church 1648-

The book being a reprint ends in 1901.

For convenience in class use the section headings and references are placed in the margin, and an outline of each chapter is given.

It is a great dollar's worth.

Biblical Themes

BIBLE LESSONS IN ORDER: VOLUME 3, THE KINGDOMS OF ISRAEL AND JUDAH, WITH CONCLUDING LESSONS FROM THE OLD TESTAMENT, by Mrs. Frank Hamilton. Bible Institute Colportage Association, Chicago, 112 pages, with maps and blackboard drawings. 50 cents.

35 lessons, each complete in itself, with explanation, application and blackboard suggestions.

The author tells in two pages how she conducts her primary department at Ventnor, N. J. The Bible is central. Among her dicta are:

"I want my children to feel that the Bible is a holy book";

"Any teacher once using progressive Bible lessons will never care to adopt any other";

"Teach always for the older children rather than the younger";

"Go from your knees to your class."

EVERLASTING KINGDOM AND THEIR COMING KING (THE), by Samuel Schor. Marshall, Morgan & Scott, London. 127 pages, with map, 1/-.

In spite of persecution here and there the Jewish people are gaining in number and power throughout the world. Other nations and races rise and fall. Verily the prophecy seems to be true,—Israel an everlasting nation in the plan and purpose of God.

This book sets down briefly but clearly Bible teaching and prophecies about Israel. Chapter 5 introduces "An Illustrious King," and thence to the end of the book, 12 chapters in all, the study looks forward to the glorious climax.

HOW GOD IS WORKING TO A PLAN, by E. L. Langston. Marshall, Morgan & Scott, London. 192 pages. 3/6.

A careful study of prophecy and the prophetic writings in 14 chapters. The author believes the study of prophecy is important. He sees that God has a plan which embraces creation, Israel, world redemption, the church, and other large features. The plan has been thwarted by Satan and modern religion. Still his plan is being fulfilled. Signs of the times afford proof of it, and the future program revealed in Scripture is unfolding.

The author gets his framework wholly from Scripture and fits into it the fulfilments in history.

JESUS TALKS TO HIS DISCIPLES, arranged by H. T. Weeks. Marshall, Morgan & Scott, London. 55 pages. 6d.

The story of our Lord as recorded in the four Gospels harmonized without duplication and arranged chronologically in sections, using the Twentieth Century New Testament text. There are over 50 sections, each of which has a descriptive heading, and the Scripture reference is given, but this translation does not use verse form.

To read the familiar story in a new vocabulary often quickens interest and gives new insights.

NEW TESTAMENT TIMES IN PALESTINE, 175 B.C. TO 135 A.D., by Shailer Mathews. Macmillan Co., New York. 307 pages. $2.

Revised edition of a book published 30 years ago. The interim has seen a remarkable change of views in many phases of the general subject. Dr. Mathews himself has changed views, largely, he says, because of his study of the revolutionary spirit in France in 1789-1815, which threw light on the change from Old Testament Hebraism to Christianity and rabbinical Judaism. He works along sociological lines.

Of 19 chapters the 16th deals with "The Messianic Hope and Jesus," 25

pages. Dr. Mathews adopts the latest criticism of the gospel documents, and rewrites the career and motives of Jesus of Nazareth accordingly.

OF THINGS THAT MUST SOON COME TO PASS: A COMMENTARY ON THE BOOK OF REVELATION, by Philip Mauro. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 623 pages. $3.

Advertised as an enlarged edition of the author's earlier work, "Patmos Visions," 1925. Some views there expressed are discarded, and in his interpretation of historic events the author covers the years intervening since 1925 in a Foreword.

Mr. Mauro is well aware of the varied interpretations of the Revelation. For himself he pointblank controverts the dispensational views of which Dr. C. I. Scofield is perhaps the most widely known exponent. He is neither a premillennialist nor a postmillennialist nor an amillennialist, but holds that the scenes and events of Revelation 20.1-10 are not of the earth but of the spiritual realm; that the "thousand years" is not a definite actual number, but has the indefinite meaning of numerical fulness or completeness; that the thousand years began at or near the time of the Emperor Constantine; that now we are enjoying a delay, due to the longsuffering of God, before Christ returns in judgment.

This interpretation of the scriptures of the Old and New Testaments sets up Christ's kingdom in the present time, and sees no place for a future beneficent rule of Christ on earth for a thousand actual years.

A student who wishes to get Mr. Mauro's scheme of interpretation must take the book and read it with Bible in hand. He is a frank and thorough expositor, confident of the views he sets forth.

For Teachers and Workers

CHRISTIAN EDUCATION, edited by James Asa White. Fleming H. Revell Co., New York. 142 pages. $1.25.

A symposium of seven papers prepared for discussion at the California Council of Religious Education meeting at Berkeley. The authors are three theological professors and four ministers, all of Berkeley and its vicinity.

These are the themes: the reality of God in human experience; evangelism and religious education; the development of Christian character; the social outreach of religious education; churchmanship in religious education; the Christian development of a world consciousness; the place of the Bible in religious education.

The authors were all agreed that there should be a greater emphasis upon content than on method. This has been a much needed realization on the part of the professionals in the ranks of religious education. One gratifying consequence in the papers is that they are almost entirely free from the technical jargon which in the past has made such compositions almost unintelligible to the average Christian worker. Throughout it is evident that the authors remember the practical needs and problems in which the ideals of religious education must be developed.

The book is primarily for Sunday school teachers.—Frank Fitt.

EVANGELISM AND THE PRESENT WORLD ORDER, by Charles W. Brewbaker. Fleming H. Revell Co., New York. 180 pages. $1.50.

A sound book on evangelism! The author is director of the Bureau of Evangelism of the United Brethren in Christ. He recognizes that there are many forms of evangelism, many ways of bringing "the gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of human beings, men, women and children, old or young."

Ten of the 16 chapters treat various methods of evangelism: for example, educational, pastoral, revival and preaching-mission, open air, rural and gospel mission. The closing chapters deal with the elements that must be included in the coming revival.

The author is penetrating in his analysis of our present need and encouraging in his outline of the forces of righteousness now at work. His style is clear, and his statements are convincing. His book is profitable for the individual student of evangelism or as a textbook for some earnest adult group of Christian workers. Throughout the author is faithful to the fundamentals of the gospel.—Frank Fitt.

GOLDEN CENSER (THE); PRAYERS FOR ALL OCCASIONS, by Donald W. Conrad. Fleming H. Revell Co., New York. 106 pages. $1.

Perhaps the chief value of this book is that it opens up a new lead. The author is pastor of the First Moravian Church of Greensboro, N. C. His mind and heart are steeped in Moravian hymns and liturgies, which of course tincture his prayers. One finds then the savor of the spiritual experience of that wonderful church.

All the prayers are the author's own, composed for actual use. They are sorted into groups: for special days and seasons and other occasions, preparatory for Holy Communion, morning and evening prayers, for sick and afflicted; with two pages of "Grace before Meals" and two reprinting Scriptural benedictions.

MAKING OF A TEACHER (THE), by Martin G. Brumbaugh. Harper & Brothers, New York. 223 pages. $1.50.

Dr. Brumbaugh, who will be widely remembered as a former governor of Pennsylvania, was no less distinguished as a teacher and educational administrator.

He takes the position that the making of a teacher is more than a new combination,—it involves a new product due to specific training. Education is a creative process.

The Sunday school is not an organization to acquaint children with Biblical facts, he says, but to set the currents of the soul in the channels of truth with a view to wider power and influence of life.

This book was written with Sunday school teachers in mind. It is a thoughtful discussion in 25 chapters of the underlying laws of the mind and of teaching. Three chapters are based on the teaching principles and methods of our Lord.

This book, first issued in 1905, now appears in its 10th edition revised up to date and printed from new plates.

MINISTER AND HIS OPPORTUNITY (THE), by Frederick A. Agar. Fleming H. Revell Co., New York. 96 pages. $1.

If there is anything worth a minister knowing regarding his duties and opportunities that is not touched on in this book, let the author know it! All his books have been models of full information and suggestion, and this is no exception.

The hope is expressed that the book may also help church people to understand the tasks of their pastor and so be led to do their bit under his leadership in the local church.

TEACHING RELIGION CREATIVELY, by A. J. William Myers. Fleming H. Revell Co., New York. 239 pages. $1.75.

The weakest point in the modern Sunday school is the teaching. Many of the teachers are untrained. The period given for study is of the shortest, and often under the adverse circumstances of much noise and confusion all around them. The lesson helps designed to be suggestive are often followed slavishly, with nothing of spontaneity to make them even interesting. The wonder is that they have done as well as they have. The knowledge of the Bible attained in the average Sunday school amounts to little, but the religious results are often of the finest. The Christianity back of the teaching makes for friendships, and out of those friendships multitudes of lives are given moral and spiritual direction.

Dr. Myers of the Department of Religious Education of the Hartford Seminary Foundation has written a book

that should be an inspiration to any teacher. He calls it "Teaching Religion Creatively." By "creatively" he means the art of following up some interest in the pupils in such a manner as to get them to do things on their own initiative that may even involve hard work resulting in definite and worthwhile results. His illustrations of things done are many and varied. Some are beyond the ability of most teachers, but all are suggestive of what any teacher may do if he or she will put heart and life into their work. Dr. Myers proves himself to be a great teacher by the way in which he presents his theme. He makes it creative in the sense that the reader cannot fail to be inspired to follow his own initiative and launch out into a new type of teaching.

There is one criticism that must be made, even if it is done with reluctance. The impression is made that any research work in the Bible will result in the elimination of the supernatural. This would include the "wonder works" of Jesus as well as the virgin birth, and even the resurrection in the only reference made to that event. We are to imitate the example of Jesus, but there is no suggestion of his present lordship, of his being "My Lord and my God," as Thomas expressed it.

It may be a far cry in the minds of many to the old theology, but surely we need to face the fact of sin and the necessity of the life decision to follow Christ. Such used to be the objective of the Sunday school teacher. Many who failed in other respects and broke every law of pedagogy yet did make a success of their supreme aim in bringing their pupils to the definite decision to follow Christ as their divine Saviour and Lord. A teacher vastly more expert may make the class room vital with interest, and get her pupils rummaging libraries and even making garments for the poor, yet if that decision is not made, which Jesus spoke of as being "born again," she has failed in her supreme objective. In day school teaching winning the enthusiastic interest of the pupil is the supreme objective. In religious teaching the will must be appealed to.

Doubtless Dr. Myers will agree with much of the above. The will is appealed to when a teacher leads a class from talking about doing good to the actual doing of good. Nothing leads quicker to a decision to follow Christ than the effort to actually do the radical and wonderful things that he wants us to do. There comes naturally the reaction that these are the things we want to do all the time. What we miss is some reference to those great redemptive truths that Paul gave expression to, which have been the comfort of old and young, the living and the dying, through all the centuries. No substitute has yet been discovered for them. "I determined to know nothing among you save Jesus Christ, and him crucified" is the way Paul expressed it. This is what we miss in this thrilling, interesting, and suggestive book.—Samuel C. Hodges.

Sermons - Essays

HAPPINESS AND SUCCESS, by Stanley Baldwin. Fleming H. Revell Co., New York. 40 pages. 60 cents.

A lecture delivered by one of England's foremost statesmen at University College, London, under a foundation established by Sir Alfred Fripp. Happiness and success as factors in the art of living are to be the subjects of periodical consideration.

The Hon. Stanley Baldwin is a business man of the broadest and finest culture and experience.

JESUS AND THE RISING GENERATION, by W. A. Cameron. Fleming H. Revell Co., New York. 228 pages. $2.

For versatility and real appeal to youth few men are better fitted than Rev. W. A. Cameron of the York Minster Church, Toronto. In this book we have a series of remarkable addresses. He frankly faces the various problems of youth as to the Bible, the social order, God, Jesus, the Church, books, hobbies, etc. He is a clear thinker with a vast fund of literary lore and illustration at his fingers' ends, a young man's man, inspirational for both pulpit and pew.—Samuel C. Hodge.

LET NOTHING YOU DISMAY, by May Byron. Fleming H. Revell Co., New York. 41 pages. 60 cents.

A New Year motto which the author has found to be a gleam of light in darkened days and a tonic to devitalized hearts. The title is from:

"God rest you, merry gentlemen;
Let nothing you dismay,
For Jesus Christ our Saviour
Was born on Christmas Day!"

PERSPECTIVES, by Charles W. Gilkey. Harper & Brothers, New York. 118 pages. $1.

The author is dean of the chapel of the University of Chicago. The reader can study his beliefs and style and power as a preacher in the ten chapters found here. Some of them are textual sermons. One is a memorial address for Julius Rosenwald. All of them are forceful and reveal the secrets of the author's prominence.

UNEMPLOYED CARPENTER (THE), by Ralph W. Sockman. Harper & Brothers, New York. 119 pages. $1.

Dr. Sockman is an outstanding younger Methodist minister in New York, whose addresses are always timely and vigorous and well thought through. This volume takes its title from the first sermon, which is based on John 7. 53-8. 1: Jesus honored in our homes, our business, even our churches, but not obeyed and his grace and power not used.

YOU AND YOURSELF, by Albert George Butzer. Harper & Brothers, New York. 117 pages. $1.

Another of Harper's dollar Monthly Pulpit series, which specializes on sermons by promising younger preachers of today.

The title indicates the character of the 10 addresses. All but the last center on you. (The last is "The Master Self.") The tone and background are Scriptural, but the analyses of character and disposition are of the psycho-analytic type affected by a certain school of younger preachers. Quotations and illustrations and cases are from current authors or his own experience. Mr. Butzer has his hand on the pulse of certain strata in everyday life.

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Various Themes

BOOK OF CHRISTIAN CLASSICS (THE), edited by Michael Williams. Liveright, New York. 466 pages.

A verbose 11-page Introduction by the author may well be passed because of its fulsome Romish attitude, not always true to history.

The contents are in four sections:

Spiritual Autobiography, being selections from Augustine, Francis of Assisi, Brother Lawrence, and others, 160 pages;

Spiritual Counsel, from Thomas à Kempis and such writers, 130 pages;

English Mysticism and Divinity, sermons and meditations from Andrewes, Joseph Hall, Jeremy Taylor, William Law, Newman and Patmore, 80 pages; and

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English Religious Poetry, from Spenser to Francis Thompson, 90 pages.

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CHALLENGED, by Caroline Atwater Mason. Fleming H. Revell Co., New York. 100 pages. $1.

A lively story in advocacy of Prohibition, with a compact plot and plenty of action. A young newspaper man and his wife are the key characters. He is on a wet newspaper, and is slipping himself, but the finding of a letter of his father's, written for his son to open after his death, pulls him up short. It meant the loss of his job, but he wins out before the story ends.

We take it the book was written before the wet landslide and all that has followed politically since then. The viewpoint has shifted, but the principles are as sound as ever.

The character of the contents is what one would expect of a special pleader.

GIRLS WHO BECAME WRITERS, by Winifred and Frances Kirkland. Harper & Brothers, New York. 121 pages. $1.

Ten well known writers appear in these pages. Fanny Burney and Louisa Alcott step out of the past, but most of them are living,—Willa Cather, Edna St. Vincent Millay, Mary Roberts Rinehart, and the rest.

The life stories are finely done. Brief, of course, but full of movement. When you have read a chapter you know the subject of it,—the outlines of her life and career, whatever developed her writing powers, her vision and achievement.

HE THAT COMETH, by Geoffrey Allen. Macmillan Co., New York. 223 pages. $1.35.

An engaging interpretation of the Oxford Group Movement, otherwise known as Buchmanism or the First Century Christian Fellowship, by a fellow and chaplain of Lincoln College, Oxford University. Coming from such a source the reader is assured of a serious and thoughtful presentation. In addition, the book has a charming literary style and a restful, convincing spiritual tone.

The book is autobiographical, but representative in the experiences of the author. In the first chapter he pictures himself in allegory as living in a large house, with most of the rooms unused, to which Christ comes as a caller, then as a resident guest who helps to open up all the rooms to fresh air and sunshine. He came to see himself as a Christian Pharisee, zealous for righteousness but lacking essential spirituality. His experience led through new birth to complete stewardship, under divine orders, freed from the great illusion of keeping up an appearance of righteousness instead of confessing sin. A chapter on "The Sword of Love" balances the wrath of God against sin with his love. A closing chapter on "The Church" traces the ebb and flow of spirituality in the church, and breathes the hope of a new revival in the present group movement.

One who desires to learn the best about this movement in its details of conviction and practice will derive help from this book.

HOLLOW FOLK, by Mandel Sherman and Thomas R. Henry. Thomas Y. Crowell Co., New York. 215 pages. $2.

By "hollow folk" is meant the people who live in certain almost inaccessible hollows among the Blue Ridge Mountains. To reach the hollows in question there are only the roughest kinds of paths up the hillsides. The fertile clearings produce corn, cabbages and other produce sufficient to afford a scanty food supply for the scattered families. Originally the pioneers could shoot all the game they needed for food, but now the woods are mostly cleared of larger game. The log cabins are of the crudest type, and life is on a low, raw level.

The material in this book was obtained by a two-year effort of psychologists, a nutritionist, and other sociological workers. Five communities, ranging from a valley town back into the mountains, each a grade lower in culture and nearer to the life of the pioneers, though deteriorated, were thoroughly assessed and questionnaired. The results, cast into readable form in a series of topics, are in this book. The topics include facts and superstitions of birth; food and clothing and shelter; dying; religion; fear, desire and worry; education and mentality; music; love and morality; work and play; personality; government and law.

The dissection is thorough, and the summarizing about as scientific as usual. The spotlight reveals conditions hanging over from over a century ago, which happily are disappearing before the march of advancing culture.

LEAD, KINDLY LIGHT: STUDIES OF THE SAINTS AND HEROES OF THE OXFORD MOVEMENT, by Desmond Morse-Boycott. Macmillan Co., New York. 240 pages. $1.50.

A sprightly and earnest close-up of 21 leaders in the catholic revival within the Anglican church which celebrates its centenary in July as the Anglo-Catholic movement. John Henry Newman, 1801-90, is the outstanding figure. Three women are named, of whom one is Christina Rosetti, 1830-94. Three died only in 1931.

The author writes with heart and soul loyalty, but with historical fairness that does justice to the lights and shadows. There are many moving passages. The tone and style disarm a crit-

ical spirit and promote a friendly, respectful feeling.

SONS OF SHEBA, by Stuart Bergsma. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 160 pages. $1.

Jan Daraba, of ancient Ethiopic legend, is identified in this story with the Ethiopian treasurer of Queen Candace of Acts 8. The plot brings him to Jerusalem, includes various adventures among Berber enemies, relates his witness to Christ in pagan Ethiopia, for which he suffers persecution and death. The setting, the heathen beliefs and practices, and other facts of the life of that place and period are intended to be true to life.

THERE WAS ONCE . . . : A BOOK OF FOLK-LORE AND LEGENDS, compiled and adapted by Mary Entwistle. Fleming H. Revell Co., New York. 223 pages, illustrated. $1.50.

An engaging book of some 40 short stories derived from all sorts of sources. They are sorted into six sections: Stories of Heroes, Why-So Stories, Stories of Conduct, Nonsense Stories, Fairy Stories, Legends and Myths. They come from many lands and literatures, and will be almost all new to most people, especially to young people.

The authoress is experienced in this class of compilation. She takes eight pages at the beginning to explain about these stories: an essay that will increase the adult reader's interest in all that follows.

VENTURES IN SIMPLER LIVING, by Daniel Johnson Fleming. International Missionary Council, 419 Fourth Avenue, New York. 169 pages. $1.

A practical and unique subject, treated in a practical way by quoting cases. The author is professor of Missions in Union Theological Seminary, New York, and so most of his cases are from foreign fields. But the principles and motives are for all people everywhere. Chief among these are one's spontaneous response to human need, the spirit of Christ, and the value of becoming one with one's neighbors.

Both sides of the subject are examined, —the complexity and expense of luxury as well as the liberation and satisfaction of the simple life.

The author's final suggestion is—Judge not! Let there be no harsh criticism of those who go further than you are willing to go!

Also Received

JOHN'S EPISTLES: THIRTY-ONE LETTERS, by Annie Richardson Kennedy. Heartsease Publications, 413 East 51st Street, New York City. 47 pages.
A devotional commentary on the epistles of John, thrown into expositions of a few verses in the form of letters for each day of a month. The 29 letters on 1 John are addressed to "Dear little children," one letter on 2 John to "Dear Elect Lady," and one on 3 John to "Beloved."

"RE-THINKING MISSIONS" EXAMINED, by Robert E. Speer. Fleming H. Revell Co., New York. 64 pages. 25 cents.
A devastating critique of the shocking report of the Laymen's Foreign Missions Inquiry from the standpoint of loyalty to Jesus Christ and his world commission.

THE CONTRADICTION OF CHRIST: A PROTEST—A WARNING—AN APPEAL, by Benjamin I. Greenwood. Page & Thomas, London. 35 pages. 6d.
The title expresses the contents. Numerous statements of our Lord are quoted, and over against them denials by modern scholarship of a rationalistic stripe, the names of men and commentaries being given. There is a fighting Introduction, and a closing chapter on "Toleration and Condonation."

Mr. Greenwood is an English student of the Bible, who takes it seriously and shows no quarter to those who discredit Christ and his Word on the strength of their own speculations.

HOLD THAT LINE, by Elton Raymond Shaw. Shaw Publishing Co., 8316 Dexter Boulevard, Detroit, Mich. 64 pages. 15 cents.
A revision of "Beer and Prosperity," intended to combat the wet landslide. The author attacks the liquor problem from all angles. He pays his respects to "one of the most shocking and humiliating spectacles we have had in this country in a hundred years,"—the president's wife discussing over the radio the proper quantity of whiskey and gin the "average girl" of today may take.

The pamphlet contains arguments and statistics that make a strong attack. The appeal to hold the line is forceful.

INDIA'S CHALLENGE TO MISSIONS, by J. F. Edwards. Madras Publishing House, Madras, India. 30 pages.
A vigorous answer to the Laymen's Appraisal report by the principal of the United Theological College of Poona. He has had 25 years of varied experience in India. He regards the Laymen's report as the expression of a revolution affecting the basic ideals and methods of Christian missions in India. Bishop Brenton T. Badley of Bombay writes an Introduction.

THE BIBLE AND EVOLUTION: THE EVIDENCE OF HISTORY AND SCIENCE, by Henry R. Kindersley. Marshall, Morgan & Scott, London. 32 pages. 6d.
A barrister's essay, giving the up-to-date facts and arguments of history and science against the theory of evolution in a form useful to those who have not the means of studying larger treatises for themselves.

Here's a quotation from Lord Kelvin:

"I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in terms of evolution while evolution itself remains an unproved hypothesis in the laboratories of science."

It is less proved and less credited by responsible scientists every day.

BIBLE PICTURES JIG SAW PUZZLES. Thomas Nelson & Sons, New York. 15 cents a box.
Taking advantage of jig saw interest Nelson offers 25 boxes each containing two separate puzzles at 15 cents a box. The pictures are in full artistic colors, 14 boxes containing Old Testament scenes and 11 New Testament scenes. They measure 6¾ x 9 inches, and are not too difficult for children. The Scripture reference for each picture is given.

Her Future

(Concluded from page 232)

school and married, and do you know what she is doing? Selling tickets from 1 p.m. to 1 a.m. for her father-in-law's prize fights!"

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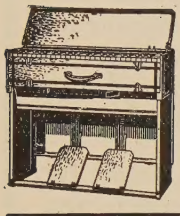

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All these and more will await those of us who join the tour for readers of this publication, which we have arranged in coöperation with other Christian journals. We will leave Chicago on June 25 on the new "North Coast Limited" of the Burlington Route and Northern Pacific.

Day By Day Itinerary

June 26. Upper Mississippi river, with its rugged, wooded bluffs. Ten Thousand Lakes region of Minnesota. Evening entertainment by Sioux Indians at Mandan, North Dakota.
June 27. From Livingston in the Montana Rockies through Gardiner Canyon to Mammoth Hot Springs and the Geyser Basin of Yellowstone.
June 28. Yellowstone Lake. Grand Canyon.
June 29, 30. Sightseeing in America's most spectacular Rockies.
July 1. Portland, Oregon. Columbia River Highway.
July 2. Seattle. Church and rest.
July 3. Sightseeing in Seattle.
July 4. Alaska-bound via "S. S. Northwestern." Sightseeing in Victoria, B. C.
July 5. Sailing between Vancouver Island and the mountainous Coast Range of British Columbia.
July 6. Ketchikan—Alaska's largest city and headquarters of 1000 fishing yachts. Presbyterian and Episcopalian Missions.
July 7. Wrangell. Totem Park. Alaskan Indians. First Presbyterian Mission established in Alaska. Taku Glacier by Midnight Sun, a thrilling night experience.
July 8. Juneau, Capital of Alaska. Territorial Museum. Missions of the Methodist, Lutheran, Presbyterian, Episcopalian and Pentecostal denominations.
July 9. Skagway. Church. Gateway to the Klondike.
July 10. Through Lynn Canal and Chatham Strait, a spectacular boat trip.
July 11. Sitka, old Russian capital. Sheldon-Jackson Indian Training School. Russian Cathedral.

Alaska farmer, proud of his barley

July 12, 13, 14. Frederick Sound and Clarence Strait and the Inside Passage.
July 15. Through the San Juan Islands to Seattle. Leave Seattle at 9.30 P.M. on Great Northern's "Empire Builder."
July 16, 17. Glacier Park, St. Mary's Lake, Many Glaciers.
July 18. Arrive St. Paul 10.30 P.M.
July 19. Arrive Chicago 8.45 A.M.

This entire trip will be carefree from start to finish. A special price for the complete trip has been secured, and members of the party make only one payment to cover all essential expenses. All meals, railroad, steamship and sightseeing fares are included, and all hotel expenses. An experienced escort will handle all details. Those who go will have no responsibilities except to have a good time.

Readers who think they might go with this pleasant party are invited to write to the editor. There will be no cost or obligation, if you care to do this. Then you receive definite information regarding cost from your home city, and can decide whether you desire to accompany this trip into our great Northland.

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Another milestone will be reached on June 30th with the close of the fiscal year. Unprecedented demands are being made on the schools' resources during this trying period. In spite of the small yearly charge 227 boys and girls are receiving special scholarship help amounting to more than $32,000. In order that the work may continue without curtailment the books must be closed on June 30th with all obligations met. This can only be done with the generous help of friends, both old and new. Here is a challenge and an opportunity for YOU.

LET US STILL GO FORWARD!

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